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OF SEVERAL

TEXTS of SCRIPTURE,

PARTICULARLY

Those in which the *LOGOS* occurs.

The Substance of Eight SERMONS Preached
in the Cathedral Church of St. PAUL, in the
Years 1764 and 1765.

At the Appointment of

Mrs. H E A T H C O T E,

by Permission of the

Lord Bishop of L O N D O N ;

For the Lecture Founded by Lady MOYER.

To which are added

T W O T R A C T S

Relative to an

INTERMEDIATE STATE.

By BENJAMIN DAWSON, L.L.D.

Rector of BURGH in SUFFOLK.

Prove all Things, hold fast that which is Good. St. Paul.

L O N D O N :

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T O

The Right Reverend Father in GOD,

P H I L I P

L O R D B I S H O P of

N O R W I C H.

My LORD,

IN submitting to the Perusal
of the Public the follow-
ing Discourses, which are the
Sub-

The DEDICATION.

Substance of the Lady *Moyer's* Lectures, I have honoured myself with addressing them to your Lordship. I should not have had the Assurance to do it, but after taking all due Pains with the Subject. Fully conscious of this, I hope for your Lordship's Indulgence in what is meant for the Interest of Religion
in

The DEDICATION.

in general, and the true Service of our Church in particular,

I am,

My LORD,

Your LORDSHIP'S

Most Obedient

and Most

Humble Servant

BENJAMIN DAWSON.

T H E
P R E F A C E
T O T H E
L E C T U R E S.

IN the Course of the following Lectures I have undertaken to prove from Scripture these three Positions, 1. That He who *redeemed* us was *very* God, manifested in the Flesh; not the First of *created* Beings united to an human Body, nor a *mere* Man, in whom the *Fulness* of the Godhead dwelt not. 2. That *Jesus Christ* was indeed *perfect* Man, “ of a reasonable Soul and human
“ Flesh

“Flesh subsisting;” but that Man in whom God *himself* and no other Being, in Nature inferior, dwelt.

3. That the *Holy Ghost* is of a Nature *perfectly* divine ; not a distinct and *separate* Being from the Father Almighty, inferior both to Him and the Son, but true and *very* God ; or, in other Words, that He, who hath *sanctified*, is one and the same God with Him that *created* and *redeemed* us. In proving these three Things and illustrating many Passages of Scripture relative thereto, I hope I shall be thought, if not to have defended, at least to have proceeded
upon

upon a Method, not less just than NEW, of defending the Doctrines of the Church of *England* on this leading Subject of our holy Religion. This I may hope for from a few candid and attentive Readers.

AT the same Time, in venturing a Performance of this Kind into the World, I am not insensible either to the Contempt, which, in the present Age, is like enough to be shewn for it, or to the severe Reflections which may be made upon it. But, though I should ill bear the One or the Other from the sensible and judicious Reader, I am the less discouraged at the Pros-

pect of meeting with both, on considering what Sort of Persons I can possibly offend, and from whom *alone* Contempt ought to mortify an Author.

Ill Nature only, or Bigotry, which perhaps is but a Species of ill Nature, can take Offence at any Thing I have said ; And, as for Contempt from that Quarter whence I most expect it, from those, I mean, who, disregarding all Religion, look upon all religious Subjects as equally contemptible, it requires no great Fortitude of Mind to sustain it.

THERE is one Thing which may seem to the candid part of my Readers
to

to want some Apology from me ;
This is, the Use of the Terms, *Arians*,
Socinians, &c. for which I have this
to say, that I use them not often, and
never by way of Reproach upon those
Denominations of Christians, but be-
cause they serve to express without a
tedious Repetition the Doctrines under
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*And there are Diversities of Operations, but
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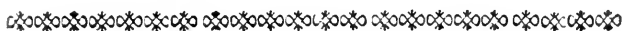
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T H E
D I V I N I T Y
O F O U R
R E D E E M E R.



I S A I A H XL. 3.

*Prepare ye the Way of the Lord, make straight
in the Desert a High-way for our God.*

ALL the Evangelists have quoted
this Passage and applied it to Christ.
The Titles therefore of *Lord* and
God are given to the Person that *redeemed*,
B equally

equally with the Person that *created* us. And, that these Titles are given to him, not as a *mere* Man eminently distinguished above his Fellows, as the Socinians hold; nor yet as a Being of a superior Nature, above the Angels themselves, and *inferior* only to God, but that they respect *God* himself, and no other *Being*, in this Application of them to the Person of our *Redeemer*, it shall be my Business in this Discourse to prove.

LET it be observed then, that they are throughout Scripture appropriated to *God* alone, and intended to represent to the Minds of Men the *One* supreme Being. It is no just Objection to this Remark, that the former of these Titles is sometimes used in addressing mere human Beings, distinguished by their Station in Life; nor, that Magistrates, and those to whom the Word of the Lord came, are sometimes called *Gods*, so long as no one of the Scripture Worthies is to be found
 styled

stiled in so absolute a Manner as in my Text, *The Lord*, or, *Our God*. Here these Titles most manifestly respect the almighty Ruler of the World, the living and true God, besides whom there is no other; and yet all the Evangelists, as I have observed, accommodate the Passage to the Coming of Christ. I shall only produce the Quotation of St. Mark; *The Beginning of the Gospel of Jesus Christ, the Son of God, as it is written in the Prophets, Behold, I send my Messenger, before thy Face, which shall prepare thy way before thee. The Voice of one crying in the Wilderness, Prepare ye the Way of the Lord, make his Paths straight*, Mark i. 1, 2, 3.

BOTH these Quotations respect the Manifestation of the Power of God himself. The former, as it stands in *Malachi* iii. 1. contains a Declaration of the Almighty, concerning himself. *Behold, I will send my Messenger, and he shall prepare the Way before*

me. But the Evangelist, you see, quotes this Passage, as the Words of the Father Almighty to his Son, the Christ. *I send my Messenger before thy Face which shall prepare thy Way before thee.* John the Baptist, therefore, was a Messenger before the Lord, to prepare *his* Way, to make straight in the Desert, a high Way for *our* God, as it is expressed in my Text, who was about to make known to Men that Gospel of Grace, which had lain hid from the Foundation of the World. These Titles, therefore, respect not Christ, as a *mere* Man, but *God* himself, as about to manifest himself in the *Flesh*, that is, by the *Man*, Christ Jesus.

NOR is the Notion of the Arians more solid ; nay, to me it appears much more Fanciful and Chimerical, than that of the Socinians. They suppose that these Titles respect neither a *mere* Man, nor yet the *perfect* Divinity, but are applied to Christ Jesus
on

on Account of some very exalted Dignity which he held *under* the *Father* in a pre-existent State. But the Scriptures represent not our Saviour under such a Character, which indeed would suppose a *Plurality* of Gods, viz. One infinite and eternal, the other limited and originated. Nor can I see that such a Scheme of Theology differs, * in this Respect, from that of the heathen World, who supposed that there was *one* God indeed *supreme*, but that there were other *Beings* also of a divine Nature, Agents in the Government of the World *under* him.

IT

* In *Degree* it doth, the Number of the Heathen Deities being much greater. The *Qualities* or moral *Attributes* moreover ascribed to them, make an important and essential Difference, and the gross Worship rendered to them in consequence thereof, but this the two Schemes seem to me to have in Common, viz. what is *generally* understood by a *Plurality* of Gods.

The Arians indeed may argue that they acknowledge but *One* God, inasmuch as they hold that the Father *only* is *unlimited* in Power, which Attribute is essential in the Idea of a *God*. But if so, then by parity of Argument, the Heathen Theology was not a *Plurality* of *Gods*; for all were esteemed *subject* to the Will of *Jove*.

It will facilitate the Refutation of this Opinion to consider the Ground of it, which I take to be this, *viz.* “ that God is said to “ have *sent* his Son into the *World*.”

ON this, and the like Expressions, the Arian Hypothesis seems to be grounded; and, though attempted to be supported by various Texts, yet would never, I think, have been broached, or, indeed formed, had it not been for this. “ If, they reason, God “ *sent* his Son into the *World*, then it is plain “ that *some other Being* than God came into the “ World; since it is absurd to say, that God “ *sent* himself.” But when the Scriptures speak of Jesus Christ being *sent* into the *World*, they always refer to his *Commission* from God to minister to the *World*, that is, to Men, and respect not the Time either of his *Birth* or *Conception*. In like manner, *John* the Baptist, is said to be *sent* from God, when he came to preach the Baptism of Repentance,

penitance. So that from an Expression of this kind there is no Ground to suppose that any other Being than God himself, in the *Person* of Christ, wrought out our Salvation by his almighty Power manifested on Earth.

BUT having thus from a mistaken Expression once formed the Notion of Christ's existing in a prior State, a distinct *Being* from God, and *inferior* to him alone, they then fancied that these Titles of *Lord* and *God*, might with some Propriety be applied to him. Accordingly, they suppose that this exalted Personage was the same that appeared to *Abraham*, and the Patriarchs of old, and that he is stiled, the *Lord God*; or, (as they fancifully translate *Jehovah Aleim*) the *Jehovah* of God; as if these Terms import two *distinct* and separate *Beings*, viz. the one, the almighty

almighty Ruler of the World, the other, the Messiah, *inferior*, but next in Dignity to him: An Error of Interpretation, similar to the above-mentioned; for, when God is said to *appear* to any of the Patriarchs, we are not so to understand it, as if they had, or could have, a visible Representation of Him, but only that he signified his Will unto them, either in a Vision, or by some Sign, or by an Angel. If they understood that the Message was from Heaven, the *Lord God* was said to have *appeared* to them; but that Appellation respects not the *Appearance* itself, the visible Representation, but is the Title of the *supreme* Being, whose Will was revealed unto them. Or, if the Translation may be admitted, then the *Jehovah of God*, can mean only the Angel of the Lord, without any Foundation for supposing it to mean the Lord Christ.

Having

HAVING thus shewn, that the Titles which occur in my Text applied by the Evangelists to our *Redeemer*, always respect one and the same *Being*, even the *Supreme*; I shall now endeavour to shew that it was *God* himself, and not an *inferior* Being, that was manifested to the World in Flesh. This I propose to evince,

I. FROM the Representation given of what is generally termed, the *Incarnation* of the Son of God.

II. FROM the Testimony of the Evangelists and Apostles; and

III. FROM the Testimony of Christ himself.

FOR the First, *viz.* the *Incarnation*.

ST. *Matthew's* Account thereof is as follows,
Now the Birth of Jesus Christ was on this wise.
When as his Mother Mary was espoused to Joseph,
before they came together, she was found with Child
of the HOLY GHOST, Matt. i. 18. And again,
Fear not to take unto thee Mary thy Wife; for that
which is conceived in her is of the HOLY GHOST,
verse 20.

THIS is a plain and simple Account of the
 Humanity of Christ. He was born of a Wo-
 man, partook of human Nature, and was made
 Flesh, that is, was perfect *Man*. Yes, the
 Arians will acknowledge that he was made *Flesh*;
 “ but then to this *Flesh*, or *Man*, say they, was
 “ united, a *Being* of a superior Nature to *Man*;
 “ even a *God*, who was not indeed from all Eter-
 “ nity, but before all other Beings whatsoever,
 “ the Supreme alone excepted, to whom he is
 “ in-

“*inferior,*”—But, does this Account which St. *Matthew* gives of the Incarnation, suppose an Union of the *human* Nature with any such Being? Is it not expressly asserted, that that which was conceived in the Virgin *Mary*, was of the *Holy Ghost*? And again, at the 23d verse, it is said, They shall call his name *Emmanuel*, which being interpreted, *is God with us*. No Mention is here made of any other than two Natures, *viz.* the one *perfectly* Human, the other *perfectly* Divine.

ST. *Luke* gives much the same Account of the Incarnation of our Saviour. *The Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee, shall be called the Son of God*, Luke i. 35. Jesus Christ in this Place is called the *Son of God*,

not on Account of any *secondary* Dignity which he held *under* God in a prior State of Existence, or because he was *created* by God before all other Beings, but because he was *begotten* of the Virgin *Mary*, by the Power of the *Most High*. It was the *Most High* that raised up for us a spiritual Deliverer, even the Man Christ Jesus, in whom also *He* was manifesting himself to the World.

THUS it appears from the Account given us of the *Conception* and *Birth* of Christ, that there is no Ground for supposing, that a *Being*, who in a pre-existent State was distinct from, and *inferior* to God, took our Nature upon him, or was united to *Humanity*.

LET us now consider in the second Place, Whether the Evangelists ascribe our *Redemption*

tion to any other Being than to *God* himself, operating in the *Man* Christ Jesus. And the Quotation of my Text by all the Evangelists, is one full Proof that they do not. For undoubtedly the Prophet speaks of the *Mighty High God*, when he crieth out, *Prepare ye the Way of the Lord*; nor can we, without the greatest Force upon the Words, suppose that *John* the Baptist meant any other *Being*, for whom the World was called upon to prepare a Way, than *Him*, who is spoken of by the Prophet *Isaiah*, and who was about to manifest himself in the *Flesh*, even *God*, in Christ.

AGAIN, the Evangelists ever represent Jesus Christ as working by the Power of *God alone*, and those that believed on him, as convinced that *God* and no other *Being* was with him. Thus, when our Lord said to
the

the Man afflicted with the Palsy, *Son, thy Sins be forgiven thee*; they say, *Who can forgive Sins but God only?* Mark ii. 5, 7. They were sure that this was the Prerogative of the *Most High*, and therefore the Objection to the Words of Christ, as *blasphemous*, was well founded, if they were pronounced by One, that had not the Power of *God* himself. But when the People saw the Miracle, which Christ wrought on this Occasion, they were convinced that he had the Power of forgiving Sins, and accordingly glorified *God*. They were far from giving Glory to any other Being than to the *Most High*; nor could it ever enter their Heads, that it was not *God*, but some Angel or Demi-God, united to Humanity that wrought the Cure.

IN another Place, when our *Saviour* restored a dead Person to Life, it is said, *that there came*

came a Fear on all ; and they glorified God, saying, That a great Prophet is risen up among us ; and, That God hath visited his People. Luke vii. 16. It was a *Man*, the Man Christ Jesus, that touched the Bier, and said, *Young Man arise.* But it was *God alone* that gave Life to the Dead. It was the Power of the *Almighty*, and not of any finite Being, which accompanied and gave Efficacy to the Command. Accordingly, the Power which manifested itself in Christ Jesus is stiled on another Occasion, the *mighty Power of God.* *And Jesus rebuked the unclean Spirit, and healed the Child, and delivered him again to his Father. And they were all amazed at the mighty Power of God.* Luke ix. 42, 43.

T H E R E is a still more remarkable Passage to this Purpose in the same Evangelist. *And one of them, when he saw that he*
was

was healed, turned back, and with a loud Voice, glorified GOD; and fell on his Face at his Feet, giving him Thanks. Luke xvii. 15. The Glory was not given to Christ, as a very great and mighty Being, *above* Man, but *inferior* to God. The Glory was given to God, to the *divine* Nature, *perfectly* Divine; and Gratitude was the Tribute which he payed to Christ as Man. *He fell down on his Face at his Feet, giving him Thanks.*

ST. *John* begins his Gospel with this assertion, *viz. In the Beginning was the Word, and the Word was with God, and the Word was God.* Divines generally understand by the *Word*, the *Person* of Jesus Christ. And, if this be the Meaning of it, then, one would think, nothing can be conceived to be a more express Declaration of the Equality of the Son with the Father, as to his *Divinity*; since
the

the Evangelist asserteth in plain Terms, the *Word* was *God*.

BUT, “ No, (say the Arians) the *Word*
“ was not *equal* to the Father Almighty,
“ though he be asserted to be *God*. He had
“ a *divine* Nature, (they will allow) but not
“ One that was *perfectly* Divine, being *inferior*
“ in that respect to *God*.” If you ask them
the Reason for an Interpretation so incongru-
ous with the Words of St. *John*, they think it
a sufficient Answer, “ that it could never be
“ the Intention of the Evangelist to assert
“ that there are *two* Gods.” But they
should consider that he asserts no such Thing,
even supposing the Translation to be just. For
it is not said, that the *Word* is a *different Being*
from *God*, equal in every respect. *That*
would be to assert the Existence of two Gods.

D

But

But the Assertion of the Evangelist is, that the *Word* was that very *Being* whom we understand by the Term, *God*. I argue now on the Supposition, that the Translation above mentioned, is the true One, and that by the *Word*, is meant, the *Person* of Christ, as most Divines both Trinitarians and Arians understand it. I think however, both have misunderstood this Passage. There is no Occasion to take the *Word* here in a different Sense from that which it bears in other Places of Scripture, *viz.* the *Gospel*. And this Sense of it, which is most natural, will leave the Arians no Advantage from this Quarter, and confirm the Doctrine of our Church, *viz.* that *God*, and no other Being, is our *Saviour*, and has been manifested to the World in the Flesh, by the *Man* Christ Jesus. But of this more fully in a future Discourse.

Nic-

Nicodemus came to Jesus and expressed his Belief that he had the Power of the *Almighty*. *Rabbi, we know that thou art a Teacher come from God, that is, commissioned of God to teach. And how did he know this? For no Man, says he, can do these Miracles that thou dost, except God be with him.* John iii. 2. *Nicodemus* saw a Man work Miracles. He was sure this could not be by any Power belonging to mere Humanity; he was convinced that it could not be but by the Power of the *Most High*. He had no Notion of any superior created Being, residing in, or united to the Body of Christ, by whom these Works were done. It was evident to him that they were the Works of the *Almighty* himself.

FROM the Representation therefore which the Evangelists have given us of Jesus Christ

and the *Power* which manifested itself in him, it appears, that we have good Reason to ascribe to the Author of our Salvation *eternal Power* and *Godhead*. The Socinians may declaim ever so much against rendering to a *mere* Mortal that Worship which is due to *God* alone ; and they are justified in withholding it themselves. But if they suppose that our Church Warrants such kind of Worship, they are under a gross Mistake, and in representing Her in so odious a Light, they want that Charity towards Her, which is above all Faith, being the Bond of Perfectness. The Church of *England* acknowledges no God but *One*, nor any Worship to be due but to the *One* only living and true *God*. She acknowledges the *Humanity* of Christ, and has ever strenuously maintained that Doctrine ; at the same Time she disallows of divine Honours being rendered to him on
that

that Account. Whatever Gratitude be due to him as Man (and the Higheſt, no doubt, is due) Her Adoration neither terminates in, nor is in any Meaſure directed to an Arm of Fleſh, but reſpects the *Divinity* itſelf, which was manifeſted in the Fleſh, even *Him*, by whoſe *Power* the Sick were healed, the Lame walked, the Blind ſaw, and the Deaf heard ; *Him*, whoſe mighty Power ſtilled the raging of the Winds and the Waves by a Word, which called forth *Lazarus*, after four Days Interment, from the Grave, and (why need I mention any other Inſtance of its *perfectly* divine Efficacy?) which raiſed the *Man* Chriſt Jeſus from the Dead, and which He exerciſes with full Authority to the well governing of his Church *universal* both now and ever.

LET

LET the Arians on the other Hand express what Abhorrence they will of the Doctrine of the *Trinity*, as Idolatrous, and ever so great Astonishment, that any should believe it; it would be extremely astonishing (but that we see an intemperate Zeal will admit no cool Consideration of any Point) that they should consider it in this unfavourable Light, and not see that their own Notion borders more upon the Error objected against. Which, I would ask, favours most of Polytheism? To suppose that there is *one* God, the great Creator and Father of all, that the *same* redeemed us in the *Person* of Christ, and *sanctified* us by his *Holy Spirit*, being *one* and the same eternal and uncreated *Being*? Or, that these are three *distinct* Beings and separately existent, the *One* uncreated and eternal, *viz.* our *Creator*; the other, a *Creature*, next to God in Dignity,

Dignity, but not *perfect* God, viz. our Redeemer; and the Third, a still *inferior* Being to either, yet above the Angels, viz. the Holy Ghost, our *Sanctifier*? I am sure the former is the Doctrine of the Church of *England*; and, if the latter be not the Doctrine of the Arians, I shall be sorry to have misrepresented them: For in this View of it, the Doctrine appears very *unscriptural*, to say the least of it. I mean not by this Representation to retort the invidious Reflection which has been cast upon our Church; nor, is it my Intention, my Brethren, in mentioning the same, to excite in you a Spirit of Retaliation, but only to guard you against being misled by so injurious an Objection, importing the heaviest of Charges, into unfavourable Sentiments of the established Doctrines, which, rightly understood, will be found to be pure and scriptural. And it is your Duty there-
fore

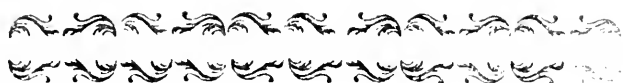
fore to receive, what has been said, in the Spirit of Meekness and Charity towards those that differ from us. Let us hold our holy Faith, firm and unmoved by the subtle Devices of those that would undermine it, or the bold Attacks of Infidelity. For be assured, our Faith, held in the Bonds of Peace and Love, will be safer and better secured to us, than it can be by the furious Transports of a blind Zeal. So pure a Faith deserves our warm Attachment to it, and a jealous Concern for its Support under the continual and various Attacks of its Adversaries. But let not a suspicion of its Danger ever betray us into an uncharitable Opinion of our Opponents, and in Consequence thereof, into unchristian and unwarrantable Measures of Defence; knowing this, that an Opposition to the most Orthodox Faith, grounded on Error alone, and not conducted by a Spirit of

Con-

Contention, is far less culpable in the Sight of Almighty God, than the Maintenance of the same on the Principles of Persecution.

Now to the *One* God, our Creator, Redeemer and Sanctifier, be ascribed all Honour, Might, Majesty and Praise, World without end. *Amen.*





T H E
D I V I N I T Y
O F O U R
R E D E E M E R.

M A R K I. 2.

*Behold I send my Messenger before thy face,
which shall prepare thy Way before thee.*

THE Messenger here alluded to, is *John*
the Baptist. But who is that *Being*,
before whom he was sent to prepare the Way?
Our *Saviour, God* himself, and no other *inferior*
Being. But doth not the Almighty (for they

are his Words) speak to some *Person distinct* from himself, when he saith, *Before thy Face which shall prepare thy Way before thee?* To this, I answer, that the Evangelist, no Doubt, by the Turn he has given to this Passage, quoted from the Prophets, has himself preserved, and marks to us the just *Distinction* to be made between the *Person* of the *Father*, and *that* of the *Son*. Nevertheless, it cannot be his Intention, by this Distinction, to *divide* the *Godhead*, so as to represent the Father and the Son, as *two* Gods, nor yet to represent the latter as a *different Being* from God, *inferior* to him, though *superior* to all others; nor lastly, as a *mere Man*, in whom the *Fulness of the Godhead dwelt* not. For, the same *Being*, which the Prophet *Malachi* (from whom the Quotation is made) speaks of, must be meant by *St. Mark*; and that *Being*, is God *himself*, and no *inferior* One, who was about to manifest himself in the
Flesh,

Flesh, that is, by the *Man* Christ Jesus. The Words of the Prophet, speaking in the Name of the Lord, are as follows ; *Behold, I will send my Messenger, and he shall prepare the Way before me*: which evidently respects the Manifestation of *Almighty God*.

I HAVE in a preceeding Discourse adduced some Proofs of the Divinity of our Saviour; particularly from the *Titles* which are given to him, of *Lord*, and *God* ; from the Account of the *Incarnation*, and the concurrent Testimony of the four Evangelists. In this I propose to pursue the Vindication of this great Doctrine of our Church on the Testimony of the Apostles.

ST. *Peter* saith, *Jesus of Nazareth*, a Man approved of God among you by Miracles, and Wonders, and Signs, which God did by him in the midst of you, as you yourselves also know,

Acts

Acts ii. 22. Here then we have the Testimony of the Apostle for the *Perfe& Humanity* of Christ Jesus, and the *Perfe& Divinity* of that Power which operated in Him. Accordingly, both *Peter* and *Jobn*, when they had wrought a miraculous Cure on a lame Man in the *Name* of Jesus Christ, disclaim *all Power* in themselves of working such a Cure and ascribe it wholly to the most *Highb God* and not to some inferior Being operating in the Man Christ Jesus. *Why look ye so earnestly on us as though by our own Power or Holiness, we had made this Man to walk? The God of Abrah&, and of Isaac, and of Jacob, the God of our Fathers, has glorified his Son Jesus; whom ye delivered up, &c.* Acts. iii. 12.

And again; *Be it known unto you all, and to all the People of Israel, that by the Name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the Dead, even by Him doth this Man stand here before you whole,* Acts iv. 10. So
that

that it was by the very same *Being* who raised the *Man* Christ Jesus from the Dead, that this Miracle was wrought, and that is *God*, and not any other *Person* of an *intermediate Nature* between God and Man, united to Humanity.

To the same *Being* the Apostle means to ascribe this Almighty Power, when he says of Christ in another Place, *He went about doing Good, and Healing all that were oppressed of the Devil; for* (he adds) *God was with him*, Acts. x. 38.

AND thus we see, that though the Power of working Miracles is sometimes ascribed to *God the Father*, and at other Times to his *Son* the Christ, yet the Apostles by this Distinction of the *Persons* mean not to ascribe it to any other than to the *One* supreme *Being*, the eternal and *undivided* Godhead. And we
might

might with as much Reason attribute *One Spirit* to *Paul*, *that planted*, and *another* to *Apollus that watered* (though we are told it is God alone that giveth the Increase) as *divide* and *separate* that eternal and unchangeable Effence, which is *one* and the *same Spirit*, the *same Lord*, and the *same God*, under all the *Diversities* of Gifts, *Differences* of Administrations, or *Diversities* of Operations; as *St. Paul* has expressed it, *Now there are Diversities of Gifts but the same Spirit. And there are Differences of Administrations, but the same Lord. And there are Diversities of Operations; but it is the same God, which worketh all in all*, 1 Cor. xii. 4.

THE same Apostle has expressly asserted, *that God was in Christ, reconciling the World unto himself*, 2 Cor. v. 19. Will it be said here (as it hath been said of another Text of Scripture)

Scripture) *John* i. 1. that the *supreme* Being is not meant, but some other Being, of a *Divine* Nature, and *next* indeed to, but not *perfect* God; for that the Greek Article δ would in that Case have been affixed to the Word $\Theta\epsilon\omicron\varsigma$? Were we to admit such a Piece of Criticism as this, what an Absurdity would rise out of it to Disgrace our Religion! For once, however, be it supposed to be just, that we may see the Consequence. Not *God*, true and *very* God was in Christ, but only *a* God, that is to say, some Being, who, how great soever, was yet *inferior* to the *Supreme*, and *united to Humanity*. And what then (let me ask) was this exalted Personage, this Demi-God doing in Christ? He was reconciling the World unto *Himself*. Needs such an Objection to the Divinity of our Redeemer, founded on so futile a Criticism, be shewn in any other Light to expose the Weakness of it? For surely, it is to no other than

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God himself, that Almighty Being whom we had offended, that we were reconciled by Christ; the same that is stiled, *the God of our Lord Jesus Christ, the Father of Glory*; Eph. i. 17. whose *mighty Power*, the Apostle asserts wrought in Christ, when he raised him from the Dead and set him at his own right Hand in the heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come. And hath put all Things under his Feet; and gave him to be the Head over all Things to the Church, which is his Body, the Fulness of Him that filleth all in all, ver. 20, &c. A Description this of that mighty Power which wrought in Christ, and which is still exercised by him to the governing his Church universal, that must convince every one (if it be in the Power of Language to do it) that it was the Attribute of
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the Almighty himself, the *One* ever-living and true *God*.

BUT the most direct Testimony against the Arian Notion, that the Son of God was an exalted Personage of a Nature superior to that of Men and Angels, but inferior to the Divine, is that which follows, viz. *There is one God and one Mediator between God and Men, the Man Christ Jesus.*

1 Tim. ii. 5. There is no mention made, nay, there is an express Negation in this Passage of any such intermediate Being between God and the Angels, or rather, between the Father and the Holy Ghost. None other mediated between God and Men, than the *Man* Christ Jesus, *Perfect* Man, *ανθρωπος*, and in whom was no other than God, *Perfect* God. *For in him* dwelt the Fulness of the Godhead bodily, *Col.* ii. 9.

ACCORDINGLY, the same Apostle in his Epistle to *Titus*, attributeth our Salvation to God alone, to One and the same *Being*, giving the Title notwithstanding of *Saviour*, both to the Father and the Son. *According to the Commandment* (says he) *of God our Saviour.*—*Grace, Mercy and Peace, from God the Father and the Lord Jesus Christ our Saviour, Tit. i. 3, 4. That they may adorn the Doctrine of God our Saviour in all Things. For the Grace of God that bringeth Salvation.*—*Looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ, Tit. ii. 10, 11—13.*—*But after that the Kindness and Love of God our Saviour towards Men appeared; not by Works of Righteousness which we have done, but according to his Mercy, he saved us by the washing of Regeneration and renewing of the Holy Ghost, which he shed on us abund-*

abundantly thro' Jesus Christ our Saviour, Tit.iii. 4,5,6. God therefore is the Author of our Salvation; and should it be made an Objection to this Doctrine, that *Christ* also is said to be our *Saviour*, I answer, it is so said, because God saved us by being manifested in the Flesh or by the Man Christ Jesus. For we have not *two* Saviours in our Religion, one of which is *God*, and the other a *mere* Man, or some other Being of an Angelick Nature. We have *One* Saviour only, and that is *God* in Christ.

TIME would fail me to enumerate every Passage of Scripture to this Purpose. Nor need I quote more, if those, which have been already adduced, appear (as I think, they must appear, the Force of them impartially considered) sufficient Proofs of the Divinity of our Saviour. Other Texts more
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commonly insisted upon in treating this Subject, I have purposely omitted ; because, how much stronger soever they may seem at first View, than those I have produced in support of this Tenet, yet the Translation, the Genuineness of the Text, or the Sense of them, has been with some Reason questioned by the Learned, and occasioned, though without Reason, some Triumph to our Opponents. One of these is in the ninth Chapter of the Epistle to the *Romans*, at the fifth Verse ; *Christ came, who is over all, God blessed for ever, Amen.* This Text, no Doubt, supposing the Reading to be genuine, and the Translation just, is as strong a Proof as can be brought, that Christ, as to his Divinity, is *perfect God*. But it becomes Weakness to urge it, after it has been observed by the learned *Grotius*, that the Word (*God*) is not in the Greek Copies used by the Author of
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the Syriac. The Copies of St. Cyprian, St. Hilary, and St. Chrysostom, want it. And granting it to be the genuine Reading, yet both *Erasmus* and *Curcellæus* have translated it, not, “ Christ came, who is over all, God “ blessed for ever ;” but, “ Christ came : “ God who is over all be blessed for ever, “ Amen.” And indeed our Translators have thus rendered several similar Passages in the Original, 2 *Cor.* i. 3. *Eph.* i. 3.

WITH more Judgment has another Text been adduced by the Defenders of the Trinitarian Doctrine, viz. *God was manifest in the Flesh* ; 1 *Tim.* iii. 16. Yet as this has been questioned, with Respect to the Genuineness of the Reading, and even asserted to be a wilful Corruption (though, for my own Part I think without Reason) I have chosen to omit urging it in Proof of the Point in Question ; judging it
much

much better to cut off all occasion of Controversy from our Adversaries, and of Doubt from the unsettled, by insisting on such Texts only (and enough of these there are) the true Sense and Meaning of which is most obvious and certain, being consistent with the plain Principles of Christianity, and the general Tenor of the Gospel. While there are so many other undoubted Proofs of this sacred Doctrine, why need we give the Impugners of it the Pleasure to observe on the last mentioned Passage, that the Reading is not, “*God* was manifested,” but, “*which* was manifested,” according to the *Syriac, Latin, Ethiopic, Armenian, Arabic*, and most ancient Greek Copies ; that *Macedonius, II.* Patriarch of *Constantinople*, corrupted this Text by a Substitution of the Word, (*God*,) instead of (*which*) ; and for this and other Matters was deposed in an Episcopal Council
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and banished by the Emperor *Anastafius*, about the Year 512. Nay, and furthermore, that the Word, *God*, in this Place is rejected by the first Council of Nice ?

IT would be endless therefore, and can serve only as an Handle to keep up an Opposition to the established Doctrines of the Church, to argue on dubious Authorities and disputed Passages of Scripture. The Errors of our Opponents will be most effectually exposed, when the Defence of our holy Doctrines, rests not on the mere Sound of Words and Sentences, picked out here and there from the most obscure and difficult Passages, but on the whole Authority of Scripture, on the general, constant Tenor of the Gospel. For,

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whatsoever is inconsistent with that must be false, as whatsoever is consistent therewith is Truth ; and Truth thus entrenched within the strong Mounds of Scripture, which the Holy Spirit hath raised about her for her Defence, She may be annoyed now and then from the Out-Works of the Enemy, but is not to be circumvented by the subtle Stratagems, nor forced by the rudest Attacks of the Sons of Error and Infidelity.

SECURE therefore of our holy Faith on this firm Foundation, let us proceed to improve it to our Advantage by a practical Inference from what has been said.

IF the Author of our Religion be *very* God, no other than that great and Almighty Being,

Being, who upholds universal Nature, then we may rejoice in this Reflection, that we have for our Saviour One, that is able to protect and enlarge the Religion He has given us against all Opposition. God is our Saviour. The same Almighty Being, who in the Beginning by the *Word* of his *Power* brought Order out of Confusion and Light out of Darkness, has by the same *Word* created all Things anew. We are no longer Subjects and Slaves to the Prince of Darkness, but are begotten again to the glorious Light of the Gospel, and to enjoy perfect Liberty and Security in the Kingdom of his Son. Jesus is the mighty Captain of our Salvation. He has proved himself to be all-sufficient for our Deliverance from or Support under all Trials and Temptations from the Enemies of our Religion. Under him we wage not a dubious War. But, having himself overcome

Death and the Powers of Darkneſs, we are as ſure to maintain through him our ſpiritual Rights and Priviledges, as we know that He has been able to obtain them for us. We may deſert them, it is true, if we can be ſo fooliſh, ſo brutiſhly regardless of them ; but we cannot be deſpoited of them againſt our Wills, and under his Guidance. We may quit his Kingdom, if we be ſo inclined, if we ſo much diſtaſte that Liberty wherewith He hath made us free, and baniſh ourſelves into the gloomy and diſtant Regions of Superſtition under the deſpotic Sway of Sin and Folly ; but He wills not this diſgraceful Revolt of his Subjects, nor is his Arm ſhortened that He cannot protect them, that chuſe to live under his Government, againſt any that may riſe up to deſtroy or lye in wait to deceive them.

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OUR Lord, while on Earth, and after his Ascension by the Holy Spirit manifested that He had all Power committed unto him, when He broke down the Powers in high Places, that opposed themselves to his Religion; when He put down all Rule and all Authority, and built his Church on the Ruins of Idolatry and the Works of the Devil. And the same Almighty Power has manifested itself through succeeding Ages in its Support and Preservation; if not, by the like signal Demonstration of the Spirit, yet, by the regular and established Course of Divine Providence. For, could a Religion, unpatronized of God, not only maintain its Ground for Centuries in the midst of Generations, the most crooked, corrupted, and depraved, but even spread itself over the known World, in Opposition to Allurements from Sense, and Trials from the bitterest Persecutions? Could this be effected without

without the Power of an Almighty Saviour, which, though no longer displayed in outward Signs and Wonders, was, nevertheless, invisibly exercised in his Church, and operating in Favour of the Truth from Heaven? The Heathen raged furiously, and the People imagined proud Things; but the Word of our *God* prevailed. If He humble his Church by Afflictions, it is, that He may exalt it in due Time. If He try it in the Fire of Persecution, it is, that it may come forth more pure and refined. For He that sendeth his Judgments among his People is mightier than they that execute them in the Earth; and He suffereth not the Wrath of Man to exceed the Purpose of his Will, which is ever the firmer Establishment, the greater Purity, or the more universal Spread of his Religion. He saw and suffered indeed the devouring Sword of the *Imperator* to extend a Lie and gross Delusion

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sion among those that were ready to believe a Lie ; but He suffered it not to prevail over the true Faith, which without any outward Force to support it, nay, in Opposition to all the Powers in high Places, was gaining a Reception in the Hearts of Men, by the Force alone of that pure and heavenly Truth, which the Holy Spirit of God did at first impress upon it.

NOR has our Almighty Saviour left us without a more recent Testimony of his Concern for the Interest of Truth, and his Ability to protect his Church from the Danger to which it may be exposed, as well from the Degeneracy of its own Members, as the Violence of its professed Enemies. For when, through a long Rest from Trouble and Persecution, and a continued Series of

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Prosperity under the Patronage of Kings and the Mighty upon the Earth, its Members were become corrupt, and falling a Prey to their own Errors, and the Superstition, Pride or Craft of their spiritual Guides, He sent a Spirit of Reformation into the Hearts of his faithful Pastors to call forth his Sons and Daughters from amidst the Corruptions and Darkneſs in which they were held by the Tyranny of *Rome*, into the Light of that pure and bleſſed Faith of which we make Profeſſion. And, as he hath thus far preſerved his Church in Times of the moſt imminent Danger, brought it forth purified and refined from the Groſſneſs of Popiſh Superſtition, and eſtabliſhed it in this Kingdom on a juſt and equitable Foundation, ſo we may reſt aſſured that he is able to continue it to us and our Poſterity, ſafe from the Deſigns

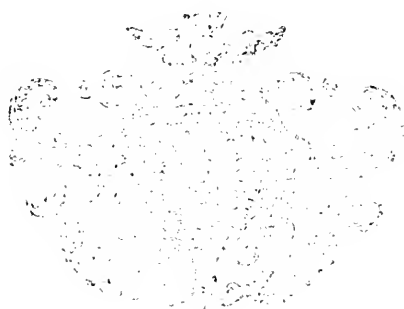
signs and Devices of those that wish and endeavour her overthrow.

BUT that we may reasonably hope for this Blessing, it becomes us to implore it of our Almighty Saviour, and to behave ourselves, worthy of it. For such a Blessing deserves not only our hearty Prayers, but, in this Day of Danger to the Church as well from Infidelity as Enthusiasm, the Exertion of our best Abilities and most prudent Endeavour, in Defence of our holy Doctrines; ever resting our Defence and Recommendation of them on the firm and broad Bottom of Scripture, agreeably to the Maxim of our Church, “ that nothing is to be required of any Man
“ to be believed that may not be proved
“ thereby.”

AND if to this deserved Attachment to the Church established, we add our best Endeavours to adorn her Doctrines by a venerable Piety towards Almighty God, Sanctity of Manners, an universal Benevolence and a Spirit of Charity, Forbearance and Moderation towards those that differ from us, God will delight to be among us, to dwell with and to bless us. Thus built up in the Faith and Doctrine of Christ, we shall become a living, holy and well compacted Temple for the Residence of God our Saviour, who will keep it safe from the sly and covert Approaches of Popish Emissaries; nor suffer it to be shaken and disjointed by the rude Breath of Faction and the boisterous Storms which incessantly blow upon it from the pestilent and infectious Quarters of *Fanaticism*.

Now

Now to God our Creator, Redeemer and Sanctifier, be ascribed all Glory and Honour, both now and for ever. *Amen.*







OF THE
L O G O S.



JOHN I. 1, 2, 3.

*In the Beginning was the Word, and the Word
was with God, and the Word was God.*

The same was in the Beginning with God.

*All Things were made by Him; and without
Him was not any Thing made that was
made.*

TRINITARIANS, Arians, Socinians and
Sabellians, have adduced this Passage,
each in Support of their peculiar Tenet con-
cerning

cerning our Saviour Christ. The first say, that their Doctrine is expressly asserted by the Evangelist in Declaring that “ the Word was God.” The second say, that the Evangelist asserts only that “ the Word was *a* God,” that is, a Being inferior to God, but superior to all other Beings. The third say, that the Assertion amounts to no more than this, “ that the Word was a mere Man,” entitled only to the Appellation of *a* God, on Account of the mighty Works which manifested themselves in him. And the last say, that the Evangelist speaks of an Attribute of the Almighty which is here called *God*, as Reason, or Wisdom, or Power.

WERE these different Explications contended for by the Enemies of Revelation, if each of these Denominations endeavoured to expose
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the Opinions of the Rest in order to expose the Weakness and Absurdity of the Christian Religion, this mutual Contradiction among our Adversaries were not to be regretted. But it is painful to consider that this Difference is among ourselves. For many, a great many of each Class, it cannot be doubted, have been Well-Wishers to our holy Religion, and shewn themselves not more zealous than able in the general Defence thereof. It were to be wished therefore, that such a Sense could be clearly discovered to belong to this Passage as should be liable to no Exception with any Denomination of sincere Believers; and it is to be suspected, from the great Difference among themselves, that they are under one common Mistake. This I shall endeavour to point out, and offer such an Explication of the Passage, against which, in Point of Doctrine, no Objection can lie with those who believe Christianity at all.

I. THE *Word* here spoken of by the Evangelist is by all of them understood to relate to the *Person* of Christ. *The Word was God*, that is, (say they) *Jesus Christ* was God, or, a God. But by the *Word*, I apprehend, the Evangelist means (what is meant by it in all other Places of Scripture) the *Gospel*; and with a small but material Variation of the Construction of this so much disputed Passage, the following natural and easy Sense of it will appear, “That God is the original Author
“ of our Salvation.”

*I. IN *the Beginning was the Word, and*

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*MR. *Dawson*, in his Annotations on his Translation of the three first Chapters of *Genesis*, conjectures the right Translation of this Verse to be, “In the Beginning of the
“ Word’s existing, the Word was with God.” This, I
doubt

the Word was with God, and † God was the Word.

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2. IT

doubt not, is the true rendering of the Hebraism here used by St. *John*; and the Sense is very natural and easy, if we understand by the *Word* (Logos) the *Gospel*; that is, “*When*” “*Jesus Christ received the Word to Publish to the World,*” “*he received it from God, with whom it was, in the*” “*Beginning.*” But, taking the *Word* for the Person of Christ in a pre-existent State, as Mr. *Dawson* with most Divines doth, not only is the Metaphor extremely harsh, but a Doctrine also may be inferred from it which is certainly without Foundation in Scripture, *viz.* That Christ, as to his Divine Nature, had a *Beginning* of his Existence. Or, if no great Force is to be laid on the Expression, *in the Beginning*, and it may relate to Eternity as well as to Time, yet we cannot well suppose that it is the Design of the Evangelist to treat here of the metaphysical Nature and Essence of the Divinity, but of the Relation in which he stands to us, as the Author of our spiritual Life. The Context else would be without any Connection.

† THE *Arians* and *Socinians* would have it rendered thus, “The Word was *a* God;” The former making Jesus Christ, *a God*, literally speaking, that is, a Being of a Divine Nature pre-existing before the Foundation of the World,
but

but *inferior* to the supreme Being ; the latter making him, a *God*, metaphorically speaking, ascribing to him no divine Nature and stiling him, a *God*, as the Jews would stile any of their Magistrates or Prophets, Gods, on account of the great Power and Authority they were endowed with. The Word, Θεός, standing without the Article ο is thought sufficient to justify so bold a Translation. But, that no Dependence should be placed upon such a Circumstance of Stile as this is, the Occurrence of this same Word without its Article no less than three Times in this very Chapter, and confessedly referring to the Supreme Being, will, without insisting longer upon it, suffice, to convince any one not previously biased in his Judgment.

ANOTHER such minute Circumstance of Stile is made an Objection to the Translation I have given of these Words, *viz.* That the *Subject* should have had the Article prefixed to it, and the *Predicate* have wanted it. St. *John*, it is thought, if he had meant to say, that “ God was the “ Word,” that is, the Author of it, would have written ο θεός ην λόγος ; as he writes (1 *John* i. 6.) ο θεός φως ἐστι, and (Ibid. iv. 8.) ο θεός αληθινός ἐστιν.

Let us see what Weight there is in this Objection. If such a Circumstance may be allowed any Weight, it appears to me altogether in Favour of, so far from being an Objection to, the Interpretation I have given.

FOR, it is usual with St. *John*, (and indeed it is a Propriety of Stile) to omit prefixing the Article to the Predicate, when the Predicate is to be understood in a more

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general or *indefinite* Sense, and to prefix the Article, when it is to be taken in a more *particular* or *definite* Sense. Thus, in the former of those Instances brought to support the Objection, God is styled Light, *φως*, without the Article. Because it is meant *indefinitely*, not restricted to any particular Object. But let us see how it is circumstanced when the Evangelist uses it *definitely*, and to signify a *particular* Light, for Example, the Light of the Gospel. It is used in this definite Sense at the 4th Verse of Chap. 1st, *ὁ ἄνθρωπος τὸ φῶς τῶν ἀνθρώπων*. A still more pertinent Example we find at Verse 8 *οὐκ ἦν ἐκεῖνος τὸ φῶς*. *He was not the Light, viz.* that particular Light which enlightened the World, that is, the *Gospel-Light*. Here the Article is prefixed, and I believe it is to all Predicates throughout this Writer, which are under the same Circumstance of *Definiteness* or *Restriction* to a particular Object, with Logos, in this Case. So that, supposing the Evangelist to mean the *Gospel*, by this Word, Logos, it is quite agreeable to his Style to prefix the Article to it. Out of the many Instances to this purpose, I shall produce, Chap. vi. 35. *Εγὼ εἰμι ὁ ἀφ' οὗ τῆς ζωνῆς*. Ib. 48, 50, 51. In which Texts the Article *ὁ* serves to specify or define the Word to which it is prefixed, just as the English Particle (*the*) does, and which for the same Reason we use in translating it, *viz.* I am *the* Bread. But at the 55th Verse of the same Chapter, where the Predicate is less more *indefinite* or *general*, the Greek Article is omitted;

nor

2. IT † was in the Beginning with God.

3. All

nor can we prefix the English one in the Translation without altering the Sense. Η σαρξ με εσι θρωσις, αιμα με εστι ποσις. Ibid. viii. 12. το φως. Ibid. xiv. 6. εγω εμι η οδος, η η αληθεια, η η ζωη. 1 John v. 1. Ιησους εστιν ο Χριστος. 5. Ιησους εστιν ο υιος, which, according to the Objection, should thus be rendered, “The Christ is Jesus,” “The Son is Jesus,” if θεος ην ο λογος is not capable of any other rendering than, “The Word was God.”

†THE learned *Grotius*, aware of the Absurdity of asserting that the *Word*, (meaning Christ in a pre-existent State) was *God*, and yet that he was *with* God, as if there were two Gods, two distinct *Beings*, each of a perfectly divine Nature, scruples not to say, that it is the Intention of the Evangelist, by this Repetition of the foregoing Assertion, viz. that the Word was *with* God, to represent the *Word* or Christ, as something *inferior* to God, not *altogether* and *consummately* God. His Words are,

“REPETIT hoc, quia Deum jam vocaverit; hoc volens, ita Deum esse intelligendum, ut et illud maneat, fuisse eum apud Deum; id est, ut non fuerit ο λογος, omne id quod est Deus.” *Grot. in lib. Evan.*

INTO so great a Difficulty do we see this learned Interpreter thrown by supposing *Logos* to mean in this Passage any Thing else than the *Gospel*, that *Grace* and *Truth* which came to us from God, being in the Beginning with Him!

3. *All* was done by Him; and without Him was not any Thing done of that which has come to pass.

THIS must be owned to be a more exact Translation than the other, and is to be preferred on the Account above-mentioned, viz. that it doth not necessarily convey the Idea of any disputable Doctrine, but may be understood in a Sense to which no Person, that believes Christianity at all, can have any Objection.

ST. *John* seems to mean no more by these Words than to preface his Account of the *Gospel*, which he styles, the *Word*, with the high Original of *it*. *This* was, he tells us, from God himself; for that *in the Beginning*, before *it* was published to the World,

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it was with God; God was the Word, the original Author and Giver of it. It was in the Beginning with God, lay hid from the Foundation of the World in the eternal Counsels of the Almighty. All was done by Him, the Whole was from God; and without Him was not any Thing done of that which has come to pass; that is, every Part of the Gospel Dispensation, published by Jesus Christ was from God; and whatever Works he wrought in Confirmation of it, not one of them ^{was} ^{of} ^{himself} or came to pass ^{without} ^{God}.

II. HAVING shewn what I apprehend to be the true Sense of this Passage of Scripture, I propose in the next Place to obviate an Objection or two which may be made to it, and then produce from this Evangelist some of the many Texts which support the Interpretation given,

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continuing the Proof of the perfect Divinity of our Redeemer on the Testimony chiefly of Christ himself.

I. FIRST then, it may be thought that, taking the *Word*, λογος, in the Sense I have given of it, viz. for the *Gospel* itself, it sounds extremely harsh to say that *God was the Word*. To which, I answer, that the Harshness objected to, arising from the Peculiarity of St. *John's* Phraseology, will be found to be in Favour of the Translation which I have offered. For what is more common with this Writer than to say of God, that he is *Light*, or *Truth*, or *Love*? And also of Jesus Christ, that he is the *Way*, the *Truth*, the *Life*, nay, the *Resurrection*? To assert that *God was the Word*, is not more harsh then to say, *God is Love*. When St. *John* thus expresseth himself, he doth not mean to affirm, that God is that very

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Thing by which he calls him, or that God and Love are the same Thing. We know very well, his Meaning is, that God is possessed of that Thing or Quality whereby he names him, in this Instance, of Love and good Will to his Creatures.

So again, when our Saviour according to this Evangelist faith, *I am the Resurrection*, he means not to affirm, that he and the Resurrection are one and the same Thing; but, that he is the *Author* of our Resurrection to Life, some such Word being always understood in this kind of Phraseology. And therefore when it is here asserted, that *God was the Word*, the Meaning is natural and easy, viz. That he was the *Author* or Giver of the *Word* which came by Jesus Christ.

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ONCE more, with regard to the Harshness of the Expression, *God was the Word*. Is it more harsh than that we have in the Vulgar Translation, *the Word was God*? So far from it, that, if we were not used to it, (and use will reconcile to any Thing) this last would appear intolerably uncouth; and, even under our present Prejudice from Custom, will appear strange enough on considering how those other similar Phrases sound constructed as this has been. Reverse these Sentences, *God is Love*; *God is Light*; *Christ is the Resurrection*; and read them thus, *Love is God*; *Light is God*; *the Resurrection is Christ*; and then say, which of these Constructions sound the most Harsh? Or whether the last be capable of any Sense being affixed to it? The Case is just the same with Respect to the Expression in the Text. If our Translators had rendered it as they have all the other Phrases similar

to it, viz. *God was the Word*, we should have more easily understood it and interpreted it in the same Manner with the other Texts, viz. *God was the Author of the Gospel Dispensation.*

2. BUT it may be made an Objection that this *Word* is said to have existed *in the Beginning*, which manner of speaking may seem to be more agreeable to the common Interpretation and to refer to the Person of Christ; as the *Gospel* did *not* exist till his Coming into the World, and therefore had not a Being, was not (as is here asserted of the *Word*) *in the Beginning*. To which I answer, that nothing is more common, with the Writers of the New Testament, than to represent those Things as having had Existence from the Beginning which were always designed by God to come to pass and were promised in the Prophets.

And

And, as this was more especially the Case of the *Gospel*, so we find *it* represented throughout the Scripture as having existed in the eternal Counsels of the Almighty. Hence the *Gospel* is called a *Kingdom prepared from the Foundation of the World*, Matt. xxv. 34. We are said to *have been chosen in Christ before the Foundation of the World*, Eph. i. 4. St. John speaks of the *Gospel*, as *that which was from the Beginning*, and *that eternal Life which was with the Father* : 1 John i. 1, 2. Expressions exactly similar to those in my Text. The Apostle Paul calls *it*, the *hidden Mystery which God ordained before the World unto our Glory*, 1 Cor. ii. 7. In another Place, *the Mystery which from the Beginning of the World hath been hid in God, who created all by Jesus Christ*, Eph. iii. 9. Nay, *it* is represented as *the Grace (of God) which was given us in Christ Jesus before the World began*, 2 Tim.

2 Tim. i. 9. And in the *Apocalypse*, the Lamb is said to be *slain from the Foundation of the World*, Rev. xiii. 8. All which Expressions amount to much the same with what the Evangelist has asserted in the Text, *In the Beginning was the Word, and the Word was with God.*

3. THERE is one Objection more which may be made, and that is, that this is not the only Place in which the *Word* (Logos) seems to relate to the Person of Christ, for that this Title is given to him both at the 14th Ver. of this Chap. and also in the *Apocalypse* xix. 13.

BUT in both those Places this Title is given him on Account of his being the *Minister* of the *Word* or *Gospel* to Men, and relates not to his Dignity in a prior State of Existence, but to his Office on Earth. This is extremely obvious
in

in the last mentioned Passage from the Description which preceeds the Title, *viz. He was clothed with a Vesture dipt in Blood*; Here is a manifest Reference to his *Humanity*; *And his Name is called the Word of God*, *ο λογος τῆ θεῆς*. So that the *Man* Christ Jesus, is here stiled, *the Word of God*, as having been the Minister and Publisher thereof to Men.

AND this is quite agreeable to what the Evangelist has asserted in the other Passage, *viz. at the 14th Verse of the Chapter in which our Text is*, not indeed according to the present Translation, (*the Word was made Flesh*) but according to one no less literal and more agreeable to the Original.

FOR

FOR by Flesh σαρκίς is plainly meant (and all agree in it) *Man*. It is equally evident, that the Word ἐγὼ here rendered, *was made*, might, more agreeably to the Original, have been rendered, *became*. This Verse therefore may be full as literally, and more exactly translated thus, *viz. And Flesh* that is, *a Man*, *became the Word and dwelt among us, &c.* As God had before been stiled the *Word*, as being the *Author* of it, so Jesus Christ is here stiled the *Word*, as being the *Publisher* of it. The Evangelist had asserted that God was the original Author of the *Word*; that *He* did *all* that was done, properly speaking; that without *Him* nothing came to pass of that which was transacted; that in *Him* was that Life, that Word of Life, which was the Light of Men, bringing them to the Knowledge of God, whom, before, the World knew not, though

He

He was in the World and the World was made by *Him*. The Evangelist, I say, had asserted that God himself and no other was the Original of the *Word*; he now tells us, that it *came to pass* that this *Word* of God was published to the World by a *Man*. The *Word* was still the Word of God, and not of Man: But whereas, in the Beginning, it was *with* God, and no one else, it was now *with* Men, come forth, as it were, from God and come down from Heaven into the World being committed to a *Man*, the *Man* Christ Jesus, to publish *it* to the World. Accordingly, becoming the *Word*, he is said in this same Verse to be full of *Grace* and *Truth*. Now this *Grace* and *Truth* of which he was full, can mean nothing else than the *Gospel*, the Word of God (λογος τῆς θεᾶς;) for it is put in Opposition to the *Law*. *The Law was given by Moses, but Grace and Truth*, or true *Grace*,

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that

that is, the *Gospel*, came by *Jesus Christ*, (ver. 17.) *Jesus Christ* therefore, at the 14th Verse, is not called the *Word*, with respect to his *Person* in a pre-existent State, but with respect to his *Office* in this ; since the Evangelist is contrasting the *Law* given by *Moses* with the *Word* which came by *Jesus Christ*.

III. HAVING thus obviated all the Objections which I think can be made to the Interpretation given of this noted Passage of Scripture, I proceed to shew the Consistency thereof with the whole Strain of the Gospel according to this Evangelist, who has recorded more fully than the rest the Testimony of our Lord himself concerning this Matter. The Passages to be adduced in support of the Interpretation will at the same Time confirm the great Doctrine of our Church in the Defence of which I have engaged, “ That our
“ Re-

“ Redeemer is *God, very God*, and not an
 “ *inferior* Being, either united to Humanity
 “ or *mere* Man.”

CHAP. i. 18. *No Man hath seen God at any Time ; the only begotten Son which is in the Bosom of the Father, he hath declared him.*

THE Expression *which is in the Bosom of the Father*, if it be the proper Translation, must mean the *Love* which the Father bears towards the Son, and is much the same with the Expression which occurs in other Places of Scripture, viz. *only begotten and well-beloved Son*. But it may be rendered *who was in the Bosom of the Father* ; and then it must signify the *intimate Knowledge* which Jesus Christ had while upon Earth, of the Counsels and Will of his Father, that full and bright Revelation of himself

which God gave unto Christ to declare unto Men. In which ever Sense we take it, Christ is here said to have *declared* or revealed God unto the Wor'd, which is much the same with being stiled the *Word* or Logos.

CHAP. iii 2. *Rabbi, we know that thou art a Teacher come from God, for no Man can do these Miracles that thou doest, except God be with him.*

NICODEMUS, convinced that the Miracles which Jesus Christ had wrought were the Effect of the Power of God himself operating in Christ, acknowledges him to be a Teacher *come from God*. We see from hence what the Jews meant when they spake of a Person as *coming from God*. Nicodemus did not mean that Christ had come from God *locally*; that is, had existed with him in a pre-existent

existent State, a *separate* and distinct Being from God, (as the *Arians* suppose,) inferior, but next in Dignity, and afterwards came into this World from God ; for then the Reason he assigns for his Belief that he was come from God would not be to the Purpose, *viz.* *that no Man could work such Miracles unless God was with him.* But the Miracles abundantly proved to *Nicodemus* that Christ was a Teacher *come from God*, in the Jewish Sense of that Phrase ; because they proved that God was *with* him, working in and speaking by him. His *coming from God* therefore, and God's being *with* him, we see, are the same Thing ; and *Nicodemus* meant to acknowledge that which St. *John* asserts in our Text, *viz.* That God was the *Word* originally, or that what Jesus Christ had said or done came not to pass *without God*, *οτι οτις οτις οτις*.

CHAP. iii. 13. *And no Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man, which is in Heaven,*

WHEN our Saviour asserts here, that no Man hath ascended up to Heaven, but excepts one Man, *viz.* himself, the Son of Man, who also is there, we cannot suppose him to speak of his *literal* Ascension or Assumption into Heaven, and Residence there, since he was not yet ascended, but said this of himself, while upon Earth, and even before his Crucifixion. To assert to *Nicodemus* that he had ascended up to Heaven, and that he was in Heaven *then* at the very Time he was conversing with him on *Earth*, and this in the *literal* Sense of these Expressions, appears too gross a Contradiction in Terms to be supposed by any one, how ignorant or prejudiced soever in Favour

vour of literal Interpretations. He must mean therefore that no Man was acquainted perfectly with the Will of God but himself.

It is spoken in Allusion to our Method of coming at the most certain Knowledge of any Thing. We go to the *Place* itself where the Thing is, and having seen it there, we can make Report of it to others on the most certain and undoubted Authority. The Allusion being so familiar is easy enough of Conception. Heaven is represented as a certain *Place* above us, in which God has his Residence. Now we know very well, that the great God dwelleth not in any *determinate Place*, being every where and in all Places. To this *Place* however, our Saviour saith he ascended, and came down from thence.

HIM

HIM alone had God admitted, as it were, into his Counfels, and taught the Things pertaining to the Kingdom of Heaven. He came forth into the World, not as other Prophets, declaring the Will of God in *part* only and *imperfectly*, but as from *Heaven* itself, taught of God *there*, honoured with a View and Inspection, as it were, of heavenly and divine Things, so that he was qualified to teach and instruct Mankind *fully*, and from the most certain Knowledge that any Man can have of the Will of God. He was the Son of *Man*, as he calls himself; but *that* Son of Man, in whom God himself dwelt and spake to the World. The *Man* Christ Jesus, *spake not of himself; his Doctrine was not his own, but his that sent him.* He spake immediately from Heaven, from God himself. All which is perfectly agreeable to what the Evangelist has asserted in our Text, viz. *That the Word*
was

was with God, in the Beginning ; but ver. 14. that God gave *it* to the *Man* Christ Jesus, so that he *became* the *Word* of God upon Earth. Considered therefore as the *Word*, he is with the utmost Propriety said (and of him only can it be said with Propriety) to be from God, to come forth from God, to come down from Heaven ; not *locally*, not *literally*, as if the Divinity which was manifested in him being (as the *Arians* conceive) of a limited Nature, had actually removed from one *Place* to another, from *Heaven* to Earth ; nor * yet by Conversion of the Godhead into

M Flesh ;

DR. South saith, “ We read of no Mediator to bring us “ to Christ ; for though, being *God* by Nature, He dwells in “ the heighth of Majesty, and the inaccessible Glories of a “ Deity ; yet to keep off all Strangeness between himself “ and the Sons of Men, He has condescended to a *Cognition* “ and *Consanguinity* with us ; He hath clothed himself “ with *Flesh* and *Blood*, that so he might subdue his “ Glories to a Possibility of human Converse.” *South's* Sermon, vol. 2. page 64.

THIS

Flesh ; but God was then said to descend on Earth, when he manifested himself to the
World

THIS is a very harsh and improper Manner of representing the Incarnation of Christ; as if God when he dwelt in and spake to the world by Flesh, that is, the *Man* Christ Jesus, did for a while contract his Dignity, limit and lessen his Glory thereby, and convert the Godhead into Flesh. But what he saith a few Pages further on, is really shocking ; “ Christ, the Son of the most high God “ the second Person in the glorious Trinity, took upon “ him our Nature, that he might give a great Instance and “ example of this Virtue ; and condescended to be a *Man* “ only that he might be a Friend. Our Creator, our Lord “ and King, he was before ; but he would needs come down “ from all this and in a Sort become our equal. Ib. page 88.

A STRANGE Conversion of the Godhead this indeed! was not God then our *Creator, Lord and King*, during Christ's abode on earth? No, according to this Account he was not; For “ Christ, the second Person in the glorious Trinity, who “ was all this before) would needs come down from all “ this.” So that the World was left for about 30 years without a Creator, Lord and King. No doubt the Doctor meant not such a Consequence, but it really is deducible from his Assertion, and all the Use I would make of it is, as an Admonition against giving the Enemies of revealed Religion and of our Church in particular, any Advantage by such unguarded Expressions.

World in the Flesh or by the *Man* Christ Jesus.

VER. 34. *For he whom God hath sent speaketh the Words of God: For God giveth not the Spirit by Measure unto him.*

THIS Testimony of the Baptist concerning our Saviour, viz. that *he spake the Words of God*, coincides with that of the Evangelist at Chap. i. 14. viz. that *he became the Word*, the Publisher of the *Gospel Dispensation*; and whereas the Baptist adds, *For God giveth not the Spirit by Measure unto him*, this is a Confirmation of the Sense we have put upon the third Verse of the same Chapter, in making the Word, *Him*, relate to *God* and not to, *the Word*; God being the Original of the *Word* and Christ Jesus the Publisher of *it* to the World, the *Man* by whom God spake and manifested himself to the World;

so that it was *God*, and no other Being distinct and *separate* from him, that was manifested in the *Flesh*, or by the *Man* Jesus Christ. This * *Man* spake not of himself nor by the Dictate of any other Being than the supreme God. *All was done by Him; and without Him was not any Thing done*, (or delivered) *of that which has been done*, of that *Word* which came by Jesus Christ.

CHAP. V. 22. *For the Father judgeth no Man, but hath committed all Judgment to the Son.*

THIS

* IT should not give any Offence that I speak thus of our Saviour Christ. I mean not to represent him thereby as a *mere* Man, in whom the Fulness of the Godhead dwelt not, but as being really and truly *Man*. For asserting the *perfect* Manhood of Christ doth not derogate from that *perfectly* Divine Nature which manifested itself so fully in him; so far from this, that in asserting it, I mean to represent Christ as having no *middle* Nature between God and Man, that was united to Humanity. When I call him *Man* I speak of him, as “of a reasonable Soul, and human Flesh” subsisting; and assert not, “as touching his Godhead, an Inferiority to the father,” but only, “as touching his” “Manhood.”

THIS is perfectly consonant with the Interpretation given of the three first Verses, and the fourteenth of the first Chapter, *viz. that the Word was in the Beginning with God; but that it was given to a Man, the Man* Christ Jesus, to publish *it* to the World. But though he was *Man, perfect Man*, yet he was also the Son of *God*. He therefore in the next Verse claims that Honour and Respect which are due to him as such, due to him as that Man in whom God alone, *perfect God*, the Almighty himself wrought and spake, *viz. that all Men should honour the Son even as they honour the Father*. For on what other Footing could he claim this *equal Honour*? Could he claim it as a *mere Man*? for any natural Power belonging to Humanity? Not *Socinus* himself, nor even the most mistaken of his Followers would say this.

Doth

Doth he claim it as that great Personage whom the *Arians* suppose to have existed, before his Humanity, a distinct and *separate* Being, next in Dignity but *inferior* to God himself? No. For he disclaims this Honour on his own Account, testifying *that he can do nothing of himself*, that is, as a distinct and separate Being from God ; nor indeed could that Honour which is due to God *alone* be due to an inferior Personage how exalted soever supposed to be united to Humanity.

Does he claim it then as a Being in all respects *equal* with God, though a distinct Being from him, * *substantially* distinct, so
that

* Doctor *Sherlock* in his Vindication of the Doctrine of the Holy and ever Blessed Trinity asserts that the Divine ‘Persons in the Godhead are “Real, Substantial Beings” are “Three distinct and infinite Minds ;” “Three Divine Persons *substantially* distinct ;” “These three infinite Minds “are distinguished, just as three finite and created Minds are “by self Consciousness.”

These

that the Father and the Son are as really two infinite Minds or Beings, as *Peter* and *John* are two finite Beings? This Opinion has been espoused indeed by some zealous Defenders of the Trinity, but rejected with Abhorrence by others not less zealous in the Cause. Deservedly rejected surely ! For besides that this would imply a *Divison* of the Godhead, Christ himself declares his Title to this Honour to be quite another Thing, *viz.* because God has committed all Judgment to the Son. *The Father hath committed all Judgment*

THESE are very bold Assertions and have been animadverted upon by as Zealous an Asserter of the Trinity as himself. The learned Animadverter has justly entirely exposed the Absurdity of them and their Inconsistency both with the Doctrine of the Church of *England* and the Sent's of the Ancient Fathers concerning the Divine Person, nor do I think in bringing his Charge of Trithem against this Author's Explication of the Trinity he has gone too far, though much too far in his acrimonious Manner of doing it.

ment to the Son ; that all Men should honour the Son, even as they honour the Father. The Father therefore demands of all Men this Honour to the Son on Account of his having *all* Power both in Heaven and Earth. And although this Power was manifested in the *Person* of the Son and is still exercised by him to the Advantage of the Church universal, yet it is the Power of *God* himself, and not of any inferior Being. By consequence, the Honour and Worship due *on that Account* to the Father and Son, two distinct Persons, are due and to be rendered to *One* and the same Divine Being, even to God Almighty. If we honour the Son on the abovementioned Account, we honour God alone, we reverence the Power and Word of God, and not the Power and Word of any *other* Being whatsoever. The Being that we worship is *one* and the same, though under *different* Persons. And thus

thus we see that, although to the *Man* Christ Jesus was given all Power and Authority in the Execution of his Office, yet *all was of God and without Him did not any Thing come to pass of all that which hath been done*, ver 30, 32.

CHAP. vi. 32. *But my Father giveth you the true Bread from Heaven*, 33. *For the Bread of God is he which cometh down from Heaven and giveth Life unto the World*, 34. *Then said they unto him, Lord, evermore give us this Bread*, 35. *And Jesus said unto them, I am the Bread of Life.*

HERE our Saviour stiles himself, *The Bread of Life which cometh down from Heaven*. That these Words are not to be understood of any local Descent of Christ Jesus from Heaven, but of his *Word* and *Doctrine* being from

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God

God or *heavenly*; not of any Being whatsoever, distinct and *separately* existing from God, descending from Heaven, but of God himself descending, as it were, from Heaven and dwelling among us by his *Word* committed to a Man, is plain from what has been observed on Chap. iii. 2, 13. et seq. But this is still more evident from our Saviour's own Explanation of all he had been saying from the 32d to the 62d Verse of this Chapter.—His Followers, who had lately experienced his miraculous Power in the Distribution of the Loaves and Fishes, were hungering after more Miracles of the Sort. Our Lord, not ignorant of the real Motive of their Attendance upon him, having remarked upon their narrow and selfish Views, and the perishable Nature of that which they sought after, exhorts them to the Pursuit of that Food which perisheth not but endureth to
ever-

everlasting Life. He tells them where they may find this heavenly Sustenance, even in himself the Son of Man, who could give it to all them that should believe on him, and that it was indeed their Duty to receive and believe on him whom God had sent. They demand a Miracle in Proof of his Mission, and, their Minds still running on *temporal* Food, mention, by way of challenge, as it were, to our Lord, the Manna which their Fathers did eat in the Desert, quoting at the same Time this Scripture, *He gave them Bread from Heaven to eat*. Our Lord answers not their Demand. For what Purpose, since the Miracle of the Loaves and Fishes left them Unbelievers, would another of the same Kind serve, but to gratify their sensual Appetites? He judges it more proper to take Occasion from the Scripture they had quoted to discourse to them about the End and Design of

his Mission, which was to give them everlasting Life, *spiritual Food* in allusion to the Quotation; and by a Comparison of the Nature of the Food which they meant with that which he professed a Power to give them, to engage their Preference of the latter, and allure them to some Degree of Attention to their spiritual Interest. For this Purpose he tells them, that the Bread their Fathers eat was not *from Heaven* *ἐκ τοῦ οὐρανοῦ*, that is, of an heavenly Nature. It fell by the good Providence of God indeed upon the Earth; but it was not, we see, according to our Saviour's Meaning in that Expression, *from Heaven*, *ἐκ τοῦ οὐρανοῦ*. But the Bread, which he had for them, the Bread, which God his Father was now ready to bestow upon them that believed, was the *true Bread from Heaven*, that is, truly heavenly, of a divine Quality and Efficacy, such

such as could give Life unto the World. This Manner of Representation had the Effect to keep up their Attention to him, and raise in them a Desire of receiving so precious and extraordinary a Gift, as Bread, which could make them immortal. Accordingly, eager with the Expectation of enjoying a more delicious Repast as well as much more valuable in its Nature and Effects on the Constitution than that which he had already given them in the Distribution of the Loaves and Fishes, they request of him that they may always receive that heavenly Bread of which he spake; *Lord, evermore give us that Bread.* To which he replies, *I am the Bread of Life.* And, going on with the Allusion to the Manna from Heaven, he asserts, that he came down from *Heaven* at the Will of his Father. The Jews then murmured at him

him because he said, *I am the Bread* * *which came down from Heaven.* Our Saviour, to
silence

* FROM this and the like Expressions of our Lord, the *Socinians* have fancied that Jesus Christ, before he entered upon his Ministry, and in order to be qualified for the Discharge of it, was actually taken up into Heaven in the Flesh, and having been there taught of God, descended from thence as *Moses* did from the Mount, with the Will of God.

The *Arians*, on the other Hand, have from the like Phrases concluded that Christ came down from some Place above called *Heaven*, in which he had existed aforetime, a distinct and *separate* Being from God, inferior to him, being limited and created, and was united to Humanity.

Now, in some such Way as this did the Jews also understand our Saviour's Assertion, that he was "the Bread 'which came down from Heaven.'" But is it not strange in the last Degree that, when our Lord in his own Comment upon this Assertion shewed them their Mistake, obviated their Murmurs against him on this Misconstruction of his Words, nay, and reproves his own Disciples for interpreting them according to the Strictness of the Letter; is it not strange, I say, that Christians in after Ages should fall into the same Error, and suppose that he spoke of his Literally and locally descending from Heaven and not of his Word and Doctrine being from God or *heavenly*?

silence their Murmurs and Cavillings on that Account, disclaims all Power and Authority in himself and refers all to God. Though he could give Life, yet it was only to them that were taught of God, to them that the Father should draw to him, that is, to such as were disposed to receive the Word of God. Having thus obviated their Difficulty on this Head, he resumes the Allusion and calls himself, *The Bread of Life, The living Bread which came down from Heaven*, that Bread, *of which if any Man eat, he shall live for ever*. They must eat this *Bread*, he tells them, if they would have Life; they must eat *Him*, the Man Christ Jesus, eat his Flesh, and drink his Blood; for *this*, says he, *is that Bread which came down from Heaven: not as your Fathers did eat Manna, and are dead: He that eateth of this Bread shall live for ever*. This Saying appeared to many of his own
Dif-

Disciples very hard and unintelligible. Jesus, perceiving it, explains himself freely to them, at the 61st Verse, not without a Reproof for the Offence they had taken at his Discourse, owing to their own absurd Conceptions. *Doth this*, says he, *offend you? What and if you shall see the Son of Man ascend up where he was before?*” that is, Do you take Offence at my saying, *I am the Bread of Life which came down from Heaven*, and, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you?* Doth this offend you? It is owing to your taking my Words in a Sense so strict and *literal* as it would be the grossest Absurdity to suppose them to contain. For, were you now, let me put the Case, to see the Son of Man ascend up into Heaven from whence he hath said that he came down; how would you understand my Discourse to you then? Would
you

you suppose this quickening Efficacy, whereby I ascended, to be literally in my *Flesh* and *Blood*? Would you suppose that, when I said, *This is the Bread which came down from Heaven*, I could mean it *literally* of the Descent of the Son of Man from the *Heavens*, as Manna fell from thence to your Fathers to feed upon? Or, when you had seen the Son of Man taken up from among you, would you then suppose that I meant to assert that my *Flesh* and my *Blood corporally* eaten and drank would quicken and raise you up at the last Day? You would not surely understand me so, when you had seen me actually and *bodily* removed from you; or, if I should leave my Body with you, yet surely you must know that the *Flesh* of it can profit you nothing. No. *It is the Spirit that quickeneth; the Flesh profiteth nothing* : 'The Words that

I speak unto you, they are Spirit, and they are Life.

THUS we see that our Saviour speaks of his *Doctrine* and the Spirit of God which was given to him without Measure. The *Words* which Christ spake unto them, *they* were Spirit and Life. For he spake not of himself but as he was taught of his **F**ather. The Word of God (λογος το θεου) was that Efficacious Principle of Life which he spake of. *This is the Bread of Life.* This is that *which* came down from *Heaven*, which whosoever receiveth and retaineth hath eternal Life, and Christ will raise him up at the last Day. This is called eternal Life, from *Heaven*, from *God*; and the Man Christ Jesus is therefore called, the *Word* of Life, and said to *come* from *Heaven*, from *God*, to have *been* with *God*, to have come *forth* from *God*. This cannot be understood of his *Flesh*,
of

of his human Nature, of him as the Son of Man, but of him as having the *Power* and *Word of God*, as the Logos $\tau\omicron\varsigma\ \theta\epsilon\omicron\varsigma$. All these Expressions, I say, relate entirely to Christ as the *Word of God*; and cannot be understood, are really incompatible with our Ideas of Things, and inconsistent with, and contradictory to our Saviour's own Declaration and repeated Testimony of himself, on any other Supposition than this, *viz.* That it was *God* himself that spake and wrought in Christ Jesus, that it was *God* himself that spake to the World and wrought our Salvation and Redemption, and no *other* Self-existent, Almighty and Eternal Being, *substantially* distinct from him, nor any *other* next in Dignity to God, nor any *other* Being of *still* inferior Dignity but in the Order of Angels.

Ver.

VER. 68. *Thou hast the Words of eternal Life.*

THIS Expression used by St. *Peter*, is agreeable to the Translation we have given of the 14th Verse of Chap. 1. viz. “ And a *Man* “ (the *Man* Christ *Jesus*) became the *Word* and “ dwelt among us”—*full of Grace and Truth.*

CHAP. vii. 16. *My Doctrine is not mine but his that sent me.*

By these Words our Saviour disclaims being the *Word* in any other Sense than as the *Publisher* of it to the World. God was the *Word*, the original Author of it; and He gave it to the *Man* Christ *Jesus* to publish to the World. Our Saviour therefore saith, in answer to the Jews who murmured at *his* pretending to teach, who was altogether an
illiterate

illiterate Man, that he did not speak to them Things, the Knowledge of which he had acquired by human Means, but Things which God himself taught him. He spake to them the *Word* of God, not the *Word* or Doctrine of himself, as the Son of Man or the Word of any other Being whatsoever.

ACCORDINGLY, in the Verse following the Text above cited, he adds, *if any Man will do his Will, he shall know of the Doctrine, whether it be of God or whether I speak of myself.*

CHAP. viii. 28. *Then said Jesus unto them, when ye have lift up the Son of Man, then shall ye know that I am He, and that I do nothing of myself; but as my Father hath taught me, I speak these Things. And he that sent me is with me.*

No

No Words surely can more strongly express the *perfect* Divinity of our Saviour, and that *perfect* Humanity in which it was manifest to Men than these. *When ye have lift up the Son of Man*; that is, when you have crucified and put him to Death (whereby his real and perfect Humanity will be demonstrated) you will then acknowledge that he had that *divine* Power which he pretended to, even the Power of God himself, you will then acknowledge that what he did was not of himself, could not be executed by him as *Man*. For as such *he could do nothing*. The mighty Works which manifested themselves in him, you must then confess, could not have been wrought by any Power belonging to Humanity, by any Power belonging to that Nature which suffered Pain and underwent Death, but by a Power which belonged to a divine Nature, *perfectly* Divine, even to the *most high* God.

OUR

OUR Lord therefore always speaks of himself as *Man* or with respect to his human Nature, whenever he testifieth his *Inferiority* to his Father, and his receiving any Commandment or Commission from him.

CHAP. viii. 38. *I speak that which I have seen with my Father ; and ye do that which ye have seen with your Father.*

By this we are not to understand our Saviour as asserting his having existed in a former State, a *distinct* and *different* Being from God, in which State he had seen something which he now reveals, any more than we can suppose him to mean by the latter Clause, that the Jews had seen (*literally* speaking) the Devil doing any Thing. It must mean, here, and in all those places where he speaks of having
seen

seen God, and *seen* those Things which he relates, the *most certain Knowledge* which he had of the Will of God, or the Things pertaining to the Kingdom of God, in Allusion to that certain and satisfactory Knowledge which Men receive by ocular Inspection and Intuition; Things which God gave him to reveal to Mankind, and which are good and true proceeding from God, as all bad and false Things are said to proceed from the Devil.

It is very common with our Lord to distinguish himself as the Messiah by such like Expressions as these, of having *seen* God, *learnt* of God, *proceeded* forth from God, *come down* from Heaven, &c. &c. Which Manner of speaking has given Occasion to Divines to busy themselves about the *metaphysical* Nature and Existence of Christ,

BUT

But it is very plain that these Expressions can have no Manner of Reference thereto, and that from these two Considerations ; 1. Because wherever they occur, the Context is sure to determine that our Lord speaks in Reference to his *Office* on Earth. 2. Because to suppose these Expressions to relate to his *metaphysical* Nature and Existence, we must be forced to interpret them *literally*, which would make the greatest Confusion among our Ideas, and lay the Foundation of the most absurd, impious and contradictory Opinions and Tenets. Our Lord therefore must mean by them to assert, that he alone had a *perfect* Knowledge of the Will and Counsels of God, which no Man before him ever had ; that God committed to him alone the *full* Revelation of himself and enabled him to declare and manifest the one true God to the World, as clearly as if the Son of Man had actually ascended up

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into

into Heaven and there *seen* God and the Things of the heavenly World, and then had come down from Heaven with *Grace* and *Truth* as *Moses* from the Mount, with the *Law*. Jesus Christ having such Knowledge and Revelation of the Will of God as this, together with all Power and Judgment, doth with the utmost Propriety use these Expressions concerning himself, and that by way of Appropriation and Prerogative not belonging to *Moses*, *John* the Baptist, or any of the Prophets ; who, though true Prophets, were still not from *Heaven* but of the *Earth* ; brought not that *heavenly Light* which was the *Life* of Men. In *God* only was this Life, and *with Him* was it hid from the Foundation of the World ; neither did it shine forth to the World, till the Coming of Christ, or the Manifestation of *God* in the *Flesh*.

VERSE

VERSE 42. *For I proceeded forth and came from God; neither came I of myself but He sent me.*

OUR Lord speaks here not in Reference to his *Divine* but *Human* Nature, not as a superior Being to *Man*, who, literally speaking, descended from a more exalted State and higher Region than this, but as *Man*. Otherwise no Sense can be made of this Passage. For the *Jews*, to whom it is addressed, had boasted that *Abraham* was their Father. No, says our Lord; *If you were Abraham's Children you would do the Works of Abraham*. He had acknowledged, that they were, *literally* speaking, the Children or Descendants of *Abraham*, but he denies it in the *moral* Sense of that Expression, viz. that they were Imitators of him in good Works. In this Sense,

he tells them, *they were the Children of another Father*; another Father! *We be not born of Fornication*, say they. *We have one Father, even God.* Jesus said unto them, *If God were your Father ye would love me*; that is, If He was your Father and you his Sons in the *moral* Meaning of that Relation; if you were truly good Men and sincerely desirous of doing the Will of God, you would love me. For I (the *Man* whom you persecute and seek to kill) am come from him, to instruct you in his Will. I come not of myself, but He sent me. I am commissioned of God my Father to deliver his Message to you, and, in Duty and filial Obedience to him, I deliver it and tell you the Truth though I can expect nothing from you but Violence and Persecution. This you see has plainly a Reference to his *Human Nature*.

BUT

BUT why need I multiply Words in Proof hereof, when our Lord himself has expressly testified it in this Place, saying; *But now ye seek to kill me, a Man, ἀνὴρ πονηρὸς that has told you the Truth which I have heard of God?*

VERSE 58. *Jesus said unto them, Verily, Verily, I say unto you, before Abraham was, I am.*

THAT our Saviour here speaks of himself as, the *Word* of God, the Messenger of that *Word* which was *with* God πρὸς τὸν θεόν before the Foundation of the World, and had been promised to the Fathers, particularly to *Abraham*, is very plain. For he had said that *Abraham* rejoiced to see his *Day*, not *Himself* in a pre-existent State; which could have been supposed by none but such absurd and prejudiced People as his Enemies were,

to

to be his Meaning. The *Jews*, however, either misunderstood him or maliciously perverted his Words. For they say, *thou art not yet fifty Years old, and hast thou seen Abraham?* Our Saviour had never mentioned seeing *Abraham*, but spoke of *Abraham's* seeing his *Day*, that is, the *Gospel Times*, in which Times, it was revealed to *Abraham*, that all Nations should be happy in his Seed. He therefore answers them not according to *their* perverted Construction, but according to the true and very obvious Meaning of *his own* Words, and tells them that *Abraham* might, and did see his *Day*, for that before *Abraham* was, He was, viz. *with God*, in the Counsels of the Almighty, who revealed his Mission to *Abraham*. Whom therefore does our Saviour call himself? Or what State doth he refer to, when he says, *I * am, I was, I am?* Most evidently
to

* WE cannot suppose that our Lord by this Expression, intended to intimate to the Jews that he was that great
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to his State as the Son of Man. He declares himself to be that *Man*, that Seed of *Abraham* in whom all Nations should be blessed, that *Man*, whose *Day Abraham* saw and rejoiced at the Prospect of it; the *Man* Christ Jesus, who, before their Ancestor *Abraham* was born, even from the Foundation of the World was appointed to be the *Word* of God to Men.

CHAP.

Personage who in the third Chapter of *Exodus*, at the 14th Verse, calls himself, *I am*; Nor was it at this Expression that their Indignation arose, but at his asserting that he was *before Abraham* existed. This is manifest from his using the same Expression twice before in the same Chapter without their taking Offence at it, *viz.* at verse 24. *If ye believe not that I am, say ye*; and again at the 28th Verse *then shall ye know that I am, say ye*. In both these Places he means only to assert, that he was that Person whom God had sanctified and sent into the World, and who was appointed in the eternal Purpose of God to be the *Light* of the World, as will appear to any one on reviewing the Context from verse 12th.

CHAP. xii. 49, 50. *For I have not spoken of myself but the Father which sent me he gave me a Commandment what I should say and what I should speak. Whatsoever I speak therefore, even as the Father said unto me, so I speak.*

CAN any one doubt, after reading these Words, of the Propriety or Reason of the Evangelist's calling Christ, the *Word*? That Man was well intitled to this Appellation who spake to the World, not of himself but from God, not his own Doctrine, but the Word of God. He, this Man, the *Man* Christ Jesus, became the *Word*, being taught of God, having the *Word* which was in the beginning with God committed unto him, to publish and declare unto Men. This was the Son of Man who *ascended up* into Heaven, as it were, and
brought

brought us from thence that *Grace and Truth* which had laid hid for ages *with God*, and infinitely surpassed the *Law* given by *Moses*. No Man could tell us of heavenly Things; for *no Man had ascended up to Heaven, but the Son of Man*; nor had any Man seen God at any Time, save the Son of Man; He is said to have seen God, and *as an only begotten Son, to have been in the Bosom of his Father*, (admitted into his most intimate Counsels) *and to have declared him to the World*. Can any one doubt that Jesus Christ is called the *Word* by reason of the *Office* he sustained upon Earth? and that the Evangelist cannot mean to apply it to him previous thereto, as to a Being that had a *separate and distinct* Existence from God, whether equal or inferior?—No surely; His Design in styling him so must be the same with the Design of our Lord in the Text we are now upon, *viz.* to represent *God himself* as

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being

being originally *the Word*, and the *Man* Christ Jesus, as becoming *the Word* at the Will and Commandment of God; to represent the *Gospel* and the amazing Power which accompanied its Publication, as the *Word* and Power of *God* alone. For there cannot be a more exprefs Declaration of this, nor hardly a more literal one than what these Words of our Saviour contain. *I have not spoken of myself; But the Father which sent me, he gave me a Commandment, what I should say and what I should speak : whatsoever I speak therefore even as the Father said unto me, so I speak.* This Declaration of our Lord concerning himself exactly corresponds with what the Evangelist has observed, *viz.* That *God* was the *Word*; that the Whole was done by *Him* and without *Him* was not *any Thing* done; that in *Him* was the *Life*, that *Word* of *Life* which was the *Light* of Men, directing them the *Way* to
God.

God, whom the World was grossly ignorant of, till he manifested himself unto the World in the *Flesh*, appointing the Son of Man to be his *Word* to Men, one who partook of their own Natures, the *Man* Christ Jesus, who dwelt among them full of Grace and Truth, whose Glory and great Power also they beheld, such Glory and Power as manifested him to be the
 * *only begotten of the Father*, παρὰ πατρός.

CHAP xiv 23. *If a Man love me, he will keep my Words; and my Father will love him; and we will come unto him and make our abode with him.*

* Or one so intimately beloved of God, that God communicated to him all his Counsels, and gave him all Power in Heaven and Earth. Ως μονογενὲς παρὰ πατρός,] 777
 “Quod Unigenam aut Unicum significat, Græci, sensum
 “respicientes, vertunt ἀγαπήσειν ut *Genes.* xxii. 2. 12. 16.
 “*Judic* xi. 34. *Jerem.* vi. 26. *Amos.* viii. 10. *Zach.* xii. 10.
 “*Μονογενὲς* ergo hic recte dicitur Christus eo quem
 “diximus significatu, et cui addi potest, quia singulari
 “modo a Deo processit.” *Græc.* on the 14th Verse of
 the first Chapter of *John*.

OUR

OUR Lord delivers these Words in Answer to *Judas's* Question, viz. *How Christ would manifest himself to his Apostles and not to the World?* — To which he answers, that this Manifestation consisted in the Honour which should be conferred on them by the Father and himself, in making them Apostles and giving them the Word of God to propagate in the World, and this, because they loved Christ. Our Lord, however, expresseth this in such Terms as gave them not a clear Idea of the Nature of that Honour he spake of, but in such as were very proper to engage and secure their Love and Attachment to, and support their Faith and Confidence in him. He tells them, if they loved him and kept his Word, his Father would love them, and they would *come* and make their *Abode* with them. No doubt, they would be at a Loss fully to comprehend

prehend this Honour; But our Saviour tells them they should understand his Meaning, when the Holy Ghost was come upon them; And we know that God and Christ did make their *Abode* with them by the Spirit of Truth, or by giving them the *Word* of God to preach with *Power*. Thus was God and Christ manifested to them and not to the World. Christ could not mean that they should have, here, upon Earth, a *visible* Representation of himself and his Father, who would *literally* descend from Heaven, and have a *local* Residence among them. It was meant therefore of the *Word* of God being in them, and the *Spirit* of Power which should be given them, which *Word* and *Spirit*, being from God and granted to them at the Intercession of Christ, they might be said to receive God and Christ, who were manifested thereby to them.

Now

Now what I would observe on this Passage of Scripture is, that Christ Jesus here says, that He and his Father would *come* and *reside* with his Apostles upon Earth, and yet no one thinks of interpreting this according to the *Letter*. Why should we otherwise interpret those Places of Scripture, in which He is said * to have *come down* from Heaven, to have *come forth* from God, to

* What Confusion and Inconsistency hath the literal Acceptation of such Passages as this occasioned concerning the Dignity of Jesus Christ. When both Sides, *Trinitarians* and *Arians* adduce them in support of their widely different Opinions, we may be pretty sure that both Sides are under some *common* Error of Interpretation. The *Arians* interpret them as having a Reference to the Person of Christ in his *pre-existent* State. And some *Trinitarians*, whose Zeal consumes their Judgment, readily join issue with them and suffer the Cause to proceed on their Adversaries own State of the Case. After this, in order to be consistent with themselves in this erroneous Interpretation of Scripture, they become totally inconsistent with themselves in reconciling that Interpretation with the Doctrine of a Trinity in Unity.

Thus, Dr Sherlock (in his *Vindication of the Doctrine of the Holy and ever blessed Trinity*;) in order to account

to be *from* above, &c. &c. ? —Need we understand these Expressions as intended to convey any

count for the Possibility of Christ's being *sent* from God, receiving *Commands* from him, and *interceding* with him, is forced first into down right *Arianism*, and then, to mend the Matter, into *Sabellianism*. His Words are, “ The
 “ One supreme God can **no** more be sent than he can be
 “ begotten, can receive no Commands from any other,
 “ cannot be given by any other ; cannot be subject to any
 “ other Will but his own, &c. But the Divine Persons
 “ may send and be sent, and interceed with each other ;
 “ for though in the Unity of the Godhead they are all
 “ the One Supreme God, yet there is a mutual Relation
 “ and Subordination between the Divine Persons.” Here is a Distinction indeed of the One supreme God, from a Divine Person, and not without a *Difference*. The supreme God cannot be *sent*, cannot be *commanded*, a Divine Person *may*. Why is the *first* a true Proposition ? Because none other is greater than himself. How then can the *latter* be true ? It cannot be true without acknowledging the Divine Person, who is commanded, to be less or *inferior* to him that commands, and this would be *Arianism*. Let us see then how this Author would extricate himself out of this Difficulty. “ As to instance (he Subjoins) in
 “ Intercession or Prayer for himself or others, which is a
 “ Contradiction to the Notion of a supreme God, as it
 “ is to the Notion of an absolute and sovereign Prince ;
 “ But yet a sovereign Prince may interceed with himself ;

“ III.

any other Meaning than, that Christ, while on Earth, had the *Word* and Spirit of God ?
that

“ His own *Wisdom*, his own Mercy, Clemency, and
 “ Compassion may interceed with him and prevail too
 “ without any Diminution to his sovereign Power. Thus,
 “ though the supreme God can interceed with no other
 “ Being, yet the Son may interceed with the Father,
 “ His own eternal and *begotten Wisdom*, may interceed with
 “ him and make Atonement and Expiation for Sinners, and
 “ thus God interceeds with no *Body* but himself, for it is
 “ his own *Wisdom* which interceeds with him, and makes
 “ the Atonement.” Vind. p. 181. Not to admit, with this
 Author, the Divine Persons in the Godhead to be *three* in-
 finite Minds or Beings *substantially* distinct, he says is both
 Heresy and Nonsense. Is the above Quotation either Sense
 or Orthodox? If it be Sense, I should esteem it *Sabellianism*.
 But, whatsoever else it may be, I am sure of this, that it is
 totally inconsistent with his Notion of the Trinity as laid
 down in the other Part of his Vindication, and (which is all
 I want to observe) that he has been led into this remarkable
 Inconsistence with himself, by supposing some Passages of
 Scripture to refer to the Dignity of Christ in a *prior* State
 of Existence, which refer only to his Office on *Earth*.

Dr. South, from the like Mistake, represents Christ as
literally and locally descending from Heaven, yea, and
 actually parting from some Bliss and Glory, he before
 enjoyed,

That God operated and manifested himself to the World, in the *Flesh*, by the Man Christ

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Jesus?

enjoyed, as if the Divinity could do this. His Words are, “The second Thing to be considered is the State or Condition *from which* Christ came and that was from the Bosom of the Father, *from* the incomprehensible surpassing Glories of the Godhead, *from* an eternal Enjoyment of an absolute uninterrupted bliss and Pleasure in the mutual inestable Intercourse between him and his Father.” This shocking and contradictory Representation of the Divinity is owing to the Doctor’s absurd Interpretation of that Expression used by St. *John*, viz. *Who was in the Bosom of the Father*.

In another Place, this Author has thus obnoxiously expressed himself concerning the Divinity, “And yet this wonderful Almighty Person, whom the whole World could not circumscribe by reason of the Divinity and Immensity of his Being, had not so much in the same World a where to lay his Head by reason of the *Meanness* of his Condition.” It is certainly very absurd to speak of Christ as *God*, and yet to say, that he had not where to lay his Head. It was the *Man* Christ Jesus that had not where to lay his Head. All such Descriptions given of him by the Evangelist must have a Reference to his *Manhood* only; And can any Thing be more ridiculous than to speak of the *Meanness* of the Condition of Almighty God? The Divinity is unchangeable in his Perfections, and his Blessedness suffered no diminution when he manifested himself to the World in the *Flesh*.

Jesus? That what he spake was not of himself but was the *Word* (Logos) of God, who dwelt in him, and no *other* Being whatsoever?

CHAP. xvi. 5. *He shall not speak of himself; but whatsoever he shall hear that shall he speak.*

14. *He shall glorify me, for he shall receive of mine and shall shew it unto you.*

15. *All things that the Father hath are mine; therefore said I that he shall take of mine and shall shew it unto you.*

THIS Passage of Scripture plainly proves, that both what Christ and what the Spirit wrought was *all of God*. It was *One* and the *same* Being, viz. God, that operated by these Agents. Christ saith indeed, that the Spirit should take of *His*; but then he explains himself

self thus, *viz.* that what the Spirit should take of him was the *Father's* also. All therefore was of God. We may say, with Propriety enough, of these three *Persons*, that the Father sent the Son, and the Son sent the Spirit upon his Apostles, and the Spirit sanctified them; but the Effects proceeded not from these *Persons*, as from three distinct and *separate* Beings, either three *Gods* or any of them *less* than God, but they proceeded from one and the same Principle or efficient Cause, even from *One God*.

CHAP. xvii. 5. *And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was.*

THE *Arians* suppose, that Christ here prays the Father to raise him to the very same Dignity he had in his pre-existent State in Heaven, *viz.* the greatest, except that of the
Father

Father himself. But, in all this Prayer to his Father, it is very evident, that our Saviour speaks of himself as the *Man* Christ Jesus, who was to receive the Reward of his Obedience, the Glory which should succeed his Sufferings and Death, Glory which is represented indeed as *appointed* from the Foundation of the World, but as nevertheless consequent upon and *subsequent* to his suffering on Earth. It was to be conferred upon him, as *Man*, and for having glorified God on the Earth. *I Have glorified thee on the Earth; I have finished the Work which thou gavest to me do. And now, O Father, glorify, &c.* This therefore doth not suppose him to have existed *another* and *different Being* from God in a State prior to this, in which State he had all the Glory that was conferred on him after his Humiliation. For how could it then be considered as a Reward for his Sufferings, or as merited by his Obedience?

dience? A Reward implies an *additional* Glory or Happiness to what one had before. But, if we consider this Glory as appointed from the Beginning for, and conferred in the Fulness of Time on him as *Man*, then we may have very clear and consistent Notions of his Exaltation at the right Hand of God, of his being entered into his Rest and Glory, of his being constituted the Head of the Church, of his coming again to judge the World. and of his being appointed to this high Office, because he is the Son of *Man*. In this View, we acknowledge him as perfect *Man*, who died for us, without derogating from that Divine Nature and perfect Godhead, which was manifested by miraculous Operations.

CHAP. XX. 21. *As my Father hath sent me, even so send I you.* 22. *And when he had said this, he breathed on them and said unto them, Receive ye the Holy Ghost.*

FROM

FROM these Words (as above xvi. 13.) It is also very plain in what *Sense* our Saviour was the *Word*. This Title doth not import, that he is a self-existent, independent, infinite, eternal Being, *separate* and distinct from God, (which would import, that there were more Gods than *One*) nor that he existed, before his Mission, *dependent* indeed upon, but *next* in Dignity to *God*; but it imports, that God dwelt in, and gave us the *Gospel* or *Word* by him. *God* is the *Word*. It is of the highest Extraction, even from the greatest of *all* Beings. But as *He* sent, and spake by, this *Man* Christ Jesus, so *He*, God (the very *same* Being that created us and all Things) is our *Redeemer* and *Saviour*. The Redeemer and Saviour of the World, therefore, is not a distinct Being from God; but is *very God*; and so also is the *Comforter*, or Sanctifier of the World, the *Holy Ghost*, the Spirit of Truth,

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considered as an *efficient* Cause, which, in its Effects, is represented here as *proceeding* forth, more immediately, from Christ, upon his Apostles. It is the same Being which operates in *them*, and makes *them* also *Sons* of God. As the Spirit, however, is not communicated to them but by the Intercession of Christ Jesus, so he is at the Head. The Father has given *all* to him. He is therefore *the* Son of God, by way of Eminence, the *only* Son of God, being placed above all. He is constituted Head and Governor of the Church universal. All Gifts and Graces are bestowed upon it in *his* Name, that all, even the Apostles themselves, should honour *him* as they honour the Father.

A P P L I -

A P P L I C A T I O N.

FROM the foregoing Quotations of Scripture in support of the Interpretation of our Text, these doctrinal Points are inferred.

I. THAT *God* is the *original* Author of our Redemption.

II. THAT he has placed the *Man* Christ Jesus at the Head of his Church, and given him *all* Power in Heaven and Earth, that *all* Men should honour the Son as they honour the Father.

III. THAT

III. THAT there is but *One* God, our Creator, Redeemer and Sanctifier. The God that *created* us is the same that *redeemed* us, and He that redeemed us is the same that *sanctifies* us. He spake, first, by the *Man* Christ Jesus, to the World, his Gospel of Grace : Afterwards, at the Intercession of the same, He spake by the *Apostles*, who preached Christ and planted his Doctrine in the World : And He continues to speak unto us by his *Word* written, as he did at the first by Christ and his Apostles.

IV. THEIR Explication of the *Trinitarian* Doctrine is unscriptural, who assert*, that there are *Three* infinite, eternal, self-existent *Beings*, as distinct from each other, as *Three* Men are.

FOR this is to suppose *Three* Gods; each being asserted to be *distinctly* a God. Whereas

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* Dr *Sherlock* has asserted this. See Note p. 86. And the numerous Tribe of his Defenders, though all of them in a much more *cautious* Manner than the Doctor.

the Scripture says, there is but *One* God; which God, and no *other*, spake by his Son Christ Jesus, being manifested in the *Flesh*.

V. THE DOCTRINE of *Arius* is unscriptural, who held the Gospel to have been given, or, at least, to have been ministred to us by a Being *less* than God, but *greater* than any other.

FOR we have seen that no *such* Being is asserted by the Evangelist to have been commissioned of God and sent into the World from Heaven. He that was sent into the World was *Man*, the *Man* Christ Jesus; and this *Man* asserts over and over again, that *God*, and no *other inferior* Being, dwelt in him; and that He and the Father are *therefore* One.

As for those, who are called *Socinians*, if they mean to represent our Saviour Christ as

a *mere* Man, and one in whom God did not speak, but who spake and wrought by his own *Human* Spirit, and of his own Power as a Man, or who was taught of God but *partially*, as *Moses* and the other Prophets, receiving the Spirit by *measure* only; the former Representation of him is too absurd to insist upon, since, as *Nicodemus* said to our Saviour, no Man could do these Works except God were with him. The latter, though far more rational and plausible than the *Arian Doctrine*, and more consistent with just Criticism on the *peculiar* Language of the New Testament, yet is certainly short of those Representations of his Power, Doctrine, and Authority, which have been produced in the foregoing Quotations.

VI. FROM hence we may see how unjustly the Church of *England* has been charged with *Polytheism*.

FOR she asserts the *Unity* of God in *express* Terms. She im. b. not the Father and the Son to be *two Gods*, by representing them as *distinct* Beings, each of *perfectly* divine Nature. She allows of no distinction or difference in their *divine* Nature and Essence, but only as to the *human* Nature of Christ. By *this alone* is he distinguished from God, and not by any *divine* Nature *inferior* to that of God. One and the *same Divinity* was the Author of all that which our Evangelist has related as coming to pass through the Mediation of Christ Jesus. The *Word* which he published he spake not of *himself*; it was the Word of God. The *Works* which he wrought, were
not

not wrought by the Power of Humanity, but by a Power *perfectly* divine, even by *God* himself and no *other* Being. Those, that charge the Church of *England* with not holding the Doctrine of ^{*the*} *God*, misrepresent her Meaning, to say the least of them. And indeed, how unhappily soever this Doctrine be expressed in *one* of her Creeds, yet, considering that even *there* the Doctrine of the *Unity* of God is expressly asserted, and the contrary as expressly denied, one can hardly be so charitable as to suppose, that such Misrepresentation of her Meaning doth not sometimes proceed from a Want of Charity.

VII. THE last Inference from what has been said, (and for the Sake of which it has been said) is this ; How high a Value we should set upon a Religion whose Extraction is from *God* himself.

God did at sundry Times indeed and in divers Manners speak to the Fathers by his Prophets.

phets. But to us He speaketh by his own Son Christ Jesus, from *Heaven*. He is the *Light* of the *World*, directing *all* Men in the Way of Life. The Lights which shone, before this Sun of Righteousness arose, were faint and glimmering, affording but Glances, as it were, into the celestial Regions, but, the *Light*, which hath beamed on us, shineth with a *full* and steady Lustre, irradiating the *heavenly* World, and discovering the *Things* thereof to mortal Inspection. The Vail, which for ages intercepted *them* from the View of the most enlightened of the human Race, hath Christ removed. He has shewn us the Father himself, whom the World knew not, clothed not with Vengeance and rigorous Justice, but seated on a Throne of Grace and surrounded with Love and Mercy. At his Expiration on the Cross, the Vail of the Temple was rent in twain from top to bottom ; no longer, as it were, shading
from

from the Eyes of guilty Creatures the Mercy-seat of the most High, but dividing to display the Riches of his Grace and afford Access; that all may come boldly to the Throne of Grace, and, casting off that fear of Death and Condemnation, which the Law and Sin had raised in them, may take of the Gift of Life freely.

JESUS, the Son of the most high God, has purchased this Gift for us of his Father, not *redeemable with corruptible Things as Silver and Gold, but with the precious Blood of himself, as of a Lamb without Blemish and without Spot.* Eternal Life is the Gift of God to us *through* Jesus Christ, our Lord. It is the Gift of God. To *Him* we are indebted for it. For in *Him* was *that Life which was the Light of the World.* But, that He might endear it to us, and that we might

not want a Sense of its inestimable Worth, He has bestowed it in a Way the most suitable to our Natures, and the best adapted to work upon the Ingenuity of the human Heart. For this Purpose, while the Gift comes *freely* to us and without any *Purchase* on our Parts, He has graciously, and in great Wisdom, appointed, that we should receive it at the Hands of a *Mediator*, at the Hands of one who partook of *our* Natures, at the Hands of the *Man* Christ Jesus, who was in all Things tempted like us and yet yielded not to Sin, whose Obedience to the Will of God, even to extreme Suffering of Pain, Infamy and Death itself, might be ever before us. This Man did God ordain to be his *Word* to Men and to give *Life* to the World; One whose *perfect* Obedience might shew us what *only* was meritorious with God, and what is the most acceptable Service that we can render

der him ; One, whose painful Sufferings for our Sake might for ever endear him to us, and be stamp'd on our Minds, as indelible Characters of his perfect good Will towards us; and One, whose Resurrection to Life and Glory we might contemplate, both as the sure Pledge of *our* Resurrection, and as the happy Consequence of his Love to the human Race, in laying down his Life for us, finishing and completing the Work of Redemption by the Death of himself, that we through him might live.

BUT, *where* (will any one now ask ?) is this Gift of eternal Life? *Who* among the Sons of *Adam* is possessed of it ? Are not all mortal ? Do they not all die ? Yes ; It is appointed to all *his* Sons once to die. But, we

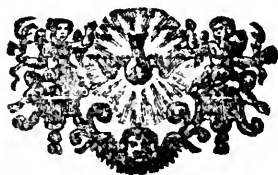
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are the Sons of God. We are of the *second Adam* over whom Death had not Power, to hold him in the Grave. Through *Him* we are passed from Death unto Life. Do you ask *where* this Gift of God is? The *Gospel* of Christ, even *this*, is our Life. *The Words which he speaks unto us, they are Spirit and they are Life.* *This* is our Pledge of Immortality. *This* is the grand Charter, if I may so express myself, of our spiritual Liberty, containing our Privileges as the Sons of God. If we abide firm by *this*, our Title to Life is clear and undoubted. But, if we neglect and disuse it, Satan, ever on the Watch to regain his Dominion over us, will insinuate himself into Power, make gradual Encroachments on our Liberty, and enslave us again to Sin and Death. Let us be jealous of the least Infringement of our immortal

Privi-

Privileges. If we think no Care and Caution too great in securing our Property on Earth, we should not, in all Reason, use less in supporting our Claim to an Inheritance in Heaven. Let us think how absurd it is to boast so hot a Zeal for our civil Liberty, that, in Defence thereof, we are ready to resist even unto Blood, while we can tamely resign up that Liberty of the Soul, wherewith Christ has made us free, suffer ourselves to be disfranchised of our Citizenship in Heaven, and serve, in the heavy and disgraceful Chains of Sin and Vice, the Prince of Darkness. If we would assert true Liberty, let us follow Christ our Head. He will lead us on successfully against all the Powers of Darkness, and conduct us unhurt through the fiery Darts of the wicked One, to that blessed Country, where, in his Service, we shall be

secure from all Oppression. For his Service is perfect Freedom, and we shall have our Fruit unto *Life*, the Gift of *God through* Jesus Christ, our Lord.



THE



THE
D I V I N I T Y
O F T H E
H O L Y - G H O S T.



I COR. XII. 4, 5, 6,

*Now there are Diversities of Gifts but
the same Spirit.*

*And there are Differences of Administra-
tions, but the same Lord.*

*And there are Diversities of Operations, but
it is the same God which worketh all in all.*

ALMIGHTY God, in Condescension
to our Nature and utter Incapacity of
knowing any Thing but by the Inlet of *Sense*,
hath

hath been pleased to manifest himself to us by *sensible* Representations. This Method of Revelation, though the only one by which such Creatures, as we are, could possibly arrive at the Knowledge of their Maker, hath become the Occasion of various Opinions, and (what is more to be regretted) of much Strife and sharp Litigation concerning the *Divine Essence*. Those, who were left to trace the Divinity in the *natural* Manifestation of himself, (if I may so call the Works of Creation and Providence) wanted not Evidence, and accordingly did acknowledge the Existence of some superior Intelligence and Agency to that of Man. But we are not ignorant of the Effect, which the Variety of the Works of Nature, by which God manifested himself to the World, had upon the Fancy and Imagination of the Generality of Mankind. They soon made unto themselves Gods, *of the Likeness*

ness of every Thing, both in H-aven and on the Earth, and in the Waters under the Earth.

THE World must have continued under this gross Delusion, and, in consequence of it, their corrupt Practices, but for the Provision of God, as well in the *Jewish* Oeconomy, as in that more universal one of the Gospel-Dispensation, in which the Almighty manifested himself by his *Son* in the Flesh, and the *Holy Ghost* visibly shed on the Apostles. But, though we are told, that God was reconciling the World unto himself by this Method, and are called, both by our Lord and his Apostles, to the Knowledge of the *One* only living and true God, our Creator, Redeemer and Sanctifier, yet the *sensible* Representation of the Divinity in this *threefold* View has induced some to think and hold as a necessary Article of Faith, “ That *two other* Beings besides

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“ God

“ God, of finite, though very exalted Natures,
“ were manifested to the World, and claim
“ a subordinate Veneration from us.”

HAVING already proved the Divinity of our *Saviour*, or, that He that redeemed us in the *Person* of Jesus Christ was *true* and *very* God, not a *mere* Man, nor any *created* Being of ever so great Excellence and Pre-eminence above Mortals, it remains to be shewn, that the *Holy Ghost* is not a distinct and *separate* Being from God, of an *inferior* Nature both to the Father and the Son, but of *One* and the same eternal Essence, truly and *perfectly* *Divine*.

THE Words of my Text appear to me so express a Testimony hereof, that I could almost think it unnecessary, to do more for your Conviction than repeat them to you.
There are Diversities of Gifts but the same Spirit;

Spirit; and there are Differences of Administrations, but the same Lord; and there are Diversities of Operations, but it is the same God which worketh all in all. It is the same God which worketh all in all! These Gifts therefore, which the Apostles and first Christians received, were not the Gifts of any other Being than the most High God. The Gifts themselves are represented by the Apostle as various, of different degrees of Efficacy, and serving to several separate Ends relative to the Propagation of the Gospel; but the Being from whom they proceed, he asserts, at the eleventh Verse of this Chapter, to be One and the same undivided Essence. To one, says he, is given by the Spirit the Word of Wisdom; to another, the Word of Knowledge by the same Spirit; to another, Faith by the same Spirit, to another, the Gifts of Healing by the same Spirit, to another, the working of Miracles; to another, Prophecy; to another, discerning of Spirits; to

another, divers Kinds of Tongues; to another, the Interpretation of Tongues; But all these worketh that One and the self same Spirit, dividing to every Man severally as he will.

IN my Text the same Operations, which are here attributed to the *Spirit*, are represented as the Operations of God. *There are Diversities of Operations, but it is the same God which worketh all in all.* At the twenty eighth Verse also of this Chapter, the *Person* from whom all these Gifts come, which are here said to be the Gifts of the *Spirit*, is stiled *God*; and without Doubt or Controversy from any Sect, the Title is understood of the *Most High*, true and very God. *God hath set some in the Church, first, Apostles, secondarily, Prophets, thirdly, Teachers, after that, Miracles; then Gifts of Healing, Helps, Governments, Diversities of Tongues.* So that
these

these Gifts and Appointments, though in other Places represented as proceeding by Virtue of the Ministration peculiar to the *Holy Ghost*, are the Effects of *One* and the *same* Almighty Being or Essence.

IN the first Chapter of *St. Luke*, at the thirty fifth Verse, it is said, *Therefore also that Holy Thing, which shall be born of thee, shall be called the Son of God.* The Ground of this Title is given us in these Words, *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; Therefore, &c.* The *Holy Ghost*, and the *Power of the Highest*, are equivalent Expressions; and, unless they were intended to represent the Power and Agency of the *Almighty* himself, they could not be made the Ground of our Saviour's Title, that he was the *Son of God*. If the *Holy Ghost* be a distinct Being from, and
inferior

inferior to God, with what Propriety could the Angel of the Lord announce to the Virgin *Mary* concerning that Holy Thing thus to be produced, that he should be called the Son of *God*, because the *Holy Ghost* should come upon her? For, on this Supposition, the very Reason given for Jesus Christ being called the Son of *God* is inconsistent with his Title, he being the Son of *another* and *inferior* Being.

IN the twelfth Chapter of *St. Matthew*, at the twenty eighth Verse, our Lord, refuting the malicious Accusation brought against him of casting out Devils by *Beelzebub* the Prince of Devils, saith, *But if I cast out Devils by the Spirit of God, then the Kingdom of God is come unto you.* Now, when he saith, *by the Spirit of God*, he doth not mean, that he cast them out by the Power of some
Spirit

Spirit which had a distinct and *separate* Existence from God, and a Nature *inferior* to his. It is evident, he means to satisfy the *Jews*, that he had the Power of the *Most High*. And they themselves were very well satisfied, that *God* and no *inferior* Spirit was with him, as appears by our Saviour's Intimation to them afterwards of the heinous Sin of *Blasphemy* of which they stood convicted. For their Guilt of *Blasphemy* lay in this, *viz.* In attributing that Power, which they were convinced in their own Minds and Consciences to be the Power of *God alone*, to a wicked Agent. In speaking against the *Spirit*, therefore, or *Holy Ghost*, this powerful Agent in the Redemption of the World, they spake against *God*, and blasphemed not a *Creature* but the *Creator* himself.

AND,

AND, that our Lord, when he asserts his casting out Devils by the *Spirit* of God, speaks not of any *inferior* Agency to that of the Almighty Ruler of the World, is further evident from the different Manner in which this divine Power is expressed in St. *Luke* on the same Occasion. *But if I, with the Finger of God, cast out Devils*, xi. 20. No other Being is intended by, *the Spirit of God*, than what is meant here, *viz.* God himself, who, operating in the Son of Man, made the Devils themselves subject to him. They were cast out by the Power of the *Most High*, and not by any *inferior* and *limited* Being.

It is not less plain, that the Blasphemy against the *Holy Ghost*, charged by our Saviour upon the *Jews*, was Blasphemy against the *Divine Being*, from that remarkable Instance

stance of a Sin against the *Holy Ghost*, in the fifth Chapter of *Acts* at the third Verse. *But Peter said, Ananias, why hath Satan filled thine Heart to lie to the Holy Ghost?* A little below, the Apostle calls this same Person, *God*. *Thou hast not lied unto Men but unto God.* The *Holy Ghost*, therefore, is here represented as being the same with *God*, and, though distinctly characterized, in his *Ministration*, from the Father and the Son, yet, throughout Scripture, is represented, in *Nature* or *Essence*, as *undivided*, being of *one* Substance, Power and Glory.

STEPHEN, when suffering under the Rage of *Jewish* Persecution for the Sake of the new Faith, compares the Conduct of his Persecutors with that of their Fathers in the following Terms. *Ye stiff necked and uncircumcised in Heart and Ears, ye do always resist the Holy Ghost; as your Fathers did, so do ye.* It was *One* and the same Being that they and
X their

their Fathers resisted, even the God of *Abraham, Isaac and Jacob*.

ST. *Paul*, in the twentieth Chapter of *Acts*, at the twenty eighth Verse, thus exhorteth his Fellow-Labourers in the Work of the Ministry; *Take heed therefore unto yourselves and to all the Flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God.* The *Holy Ghost* is here said to have made them *Overseers* of the Church; viz. The *same* Being, who is stiled *God*, at the twenty eighth Verse of the Chapter in which is our Text, to whom the *same* Thing is ascribed; viz. *God hath set some in the Church, first, Apostles, secondarily, Prophets, thirdly, Teachers.*

So also the *same* Being is represented as having spoken in the Prophets, in the New Testament, by the Name and Title of the *Holy Ghost*; but, in the Old, by the *Lord* or
 God.

God. Thus, in the twenty eighth Chapter of *Acts* at the twenty fifth Verse, *Well spake the Holy Ghost by Esaias the Prophet unto our Fathers, saying, Go unto this People and say, Hearing ye shall hear, and shall not understand.* But, in the Old Testament, from whence this Passage is quoted, the Commandment which the Prophet received is represented as coming from God. *I heard the Voice of the Lord saying, &c. Isa. vi. 8.*

BUT the perfect Divinity of the Holy Ghost in Essence and Attributes, is very particularly testified by the Apostle, in the first Epistle to the *Corinthians*, the second Chapter. The Demonstration of the Spirit and of Power he calls, the Power of God, opposing it to the Wisdom and Power of Men. *My Speech and my Preaching was not with enticing Words of Man's Wisdom, but in Demonstration of the*

Spirit, and of Power ; that your Faith should not stand in the Wisdom of Men, but in the Power of God. And, at the tenth Verse, he attributes to the *Spirit* the Knowledge of those Things which had been hid not only from Mortals but the Angels themselves ; even, that hidden *Mystery*, which superior Spirits desired to look into, but were not able to comprehend by their *finite* Intelligence. The Counsels of the Divinity are too deep for aught *finite* and of a *limited* Nature to fathom. *Infinity* alone is commensurate (if I may so speak) therewith. But the *Spirit*, the Apostle asserts, is sufficient for this. *God hath revealed them unto us by his Spirit, for the Spirit searcheth all Things, yea, the deep Things of God.* This he represents to be as essential to the Nature of the *Divinity*, as intimate and perfectly acquainted with the Will of God and of Christ, as the Spirit of a Man is essential to the

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the *human* Nature and conscious of every Transaction and Purpose of the Mind. *For what Man knoweth the Things of a Man, save the Spirit of Man which is in him? Even so the Things of God knoweth no Man, but the Spirit of God.*

ALTHOUGH the *Holy Ghost* or *Spirit*, therefore, be frequently characterized as a *Person* distinct from the *Person* of the Father and the Son, yet, we see, He is not to be considered as existing a *separate* Being from God, of a Nature *inferior* or different, but the “*same*” “*in Substance*; the Glory equal; the Majesty “*co-eternal.*”

INSTEAD of adducing more Passages in support of this great Doctrine of the Unity of the Godhead and *divine Agency* of the *Spirit*, (which, I would hope, must now be

pear unnecessary,) I shall proceed to consider briefly the Ground of the *Arian* Doctrine on this Head.

THOSE who hold the *Spirit* or Holy Ghost, to have a *separate* Existence from, and to be *inferior* to the Father Almighty, seem to me to be led into this Error by not distinguishing between the *Manifestation* of the Spirit and the Spirit *itself*, or, between the *Effect* and the *Efficient* Cause. In arguing for the Finiteness and limited Nature of the *Holy Ghost*, they seem to confine their Ideas to those *Appearances* of it, which were given for the Information of the Senses; some *sensible* Representations being necessary (as I have already observed) to convey to us the Knowledge of Things *spiritual* and invisible. But we are not to judge of its *Nature* and Essence by Sense, so as to measure what is *spiritual* and

no Way an object of our Senses by *that* which may be comprehended thereby. For thus we should limit and circumscribe the Deity, as the Heathens did, by our finite Ideas of his Works.

THE *Holy Ghost* was visibly shewn on the Apostles. The Representation was *sensible*. *That*, which was an Object of *Sense*, distinguishable to mortal Sight by Shape and Colour and to the Ear by Sound, as of a rushing Wind, was, no doubt, *finite* and circumscribed. But the *Being* or *Principle*, from whence this Manifestation proceeded, is *infinite*, and uncircumscribed, pervading Immenity itself, present to all Things both visible and invisible, *searching even the deep Things of God*.

WHEN

WHEN we argue for the *Divinity* of the *Holy Ghost*, we would be understood to assert it, not of any *Degree* of Power, or Wisdom, or Knowledge, conveyed to the Apostles and first Converts, but of the invisible *Principle* from whence these extraordinary Gifts were derived. And, that this Principle is, in *Essence*, truly and perfectly divine, even *One* with God the Father of all, is plain from hence, that the *Father* gave the *Holy Ghost*, that is, the mighty Power which fell on the Apostles and all that believed, at the Intercession of the Son. *I will pray the Father, and He shall give you another Comforter that may abide with you for ever; even the Spirit of Truth.* John xiv. 16. And again, at the twenty sixth Verse of the same Chapter, *But when the Comforter is come, whom I will send to you, from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me.* So that the

Spirit

Spirit itself, under whatever Character it is represented, whether as a Witness to the Soul, as a Guide to Truth, or a Comforter in the Day of Trial and Temptation, is of the Essence of God, the Father Almighty. For though, as the Apostle expresseth it, *the Manifestation of the Spirit is given to profit withall, whether it be Wisdom, Knowledge, Faith, Prophecy, Miracles, the Gifts of Healing or divers Kinds of Tongues, it is the same God which worketh all in all.*

WHEREFORE, with the Apostle, and on the Authority of sacred Scripture in the universal Tenor thereof, let us ascribe all that which hath been done for us, respecting the grand Work of Redemption, to the *One* God, manifesting himself to the World by his Son, in the *Flesh*, as well as by Demonstration of the *Spirit* and Power. This is that *Catholic*

Y

Faith,

Faith, which was first delivered to the Saints by the holy Apostles, and which, it hath been the constant Endeavour of our Church, to maintain and preserve pure and uncorrupted, amidst the Variety of Opinions and novel Doctrines, which, clashing no less one with another than with the primitive Faith, have been attended with such unhappy Consequences to Religion, and so much Disturbance of the Peace and Quiet of the Church. But, however great has been the Opposition which true and genuine Christianity has met with, as well from the Quarters of *Deism*, as from the impertinent Zeal of *Fanaticism*, the Foundations of it have been preserved safe and entire by that Almighty *Spirit*, which has never deserted the Church of Christ under all her Trials and Temptations, beaming upon Her, through the Mists of Error and Corruption, those Rays of Truth and divine Comfort

Comfort, which have kept Her in the right Way, and causeth Her to rejoice, though yet militant against the Errors and Vices of Mankind. Let us pursue the same heavenly Light, which shines upon this reformed Church with great Splendour, *not tossed to and fro with every Wind of Doctrine*, but searching the Scriptures, the infallible Dictate of the Spirit of God, who alone is able to preserve us from Error to perfect his Saints, and to bring us *in the Unity of the Faith and of the Knowledge of his Son, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ.*

Now to the One God, our Creator, Redeemer and Sanctifier, be ascribed everlasting Praise. Amen.





THE
HUMAN NATURE
OF
JESUS CHRIST,
CONSIDERED.



I TIM. II. 5.

*For there is One God, and one Mediator between
God and Men ; the Man Christ Jesus.*

WE need not wonder, that Mankind,
left to trace the Divinity in his Works
of Creation and Providence, by their *natural*
Powers alone, were involved in much Error
and

and Confusion. Indeed, all Nations seem to have embraced this general Truth, That there is an invifible Power governing the World and difpofing Events according to Laws uncontroulable by Mortals. God has, in no Age, left his reasonable Creatures without Witnefs of his Exiftence. Notwithftanding, if we reflect on the Weaknefs of human Nature, and on the great Diverfity of Men's Circumftances and Conditions in Life, which are fo many different Mediums through which Objects are viewed, it cannot appear ftange, that their Notions of the Divinity were very imperfect and very different. Every Country, every City, almoft every Family, had its peculiar Deities.

THE Almighty Ruler of the World, who beft knows how and when to fuit his Difpenfations to the Circumftances and Neceffities

ties of his Creatures, was pleased to make himself known by a supernatural Display of Power to the *Jews first*. Them he separated from the Families of the Earth, and united in the Worship of *One* God. Afterwards, in the Fulness of Time, he manifested himself to the Gentile World in the *Flesh*, that is, by the *Man* Christ Jesus. For in *Him* were *all* Nations to be blessed with the Knowledge of the true God. The middle Wall of Partition, no longer necessary to confine to one Spot the true Faith, now too firmly rooted to be shaken by the Powers of Idolatry, was to be broken down, that God might become the Confidence of the Ends of the Earth.

THE uniting all Mankind in *One* Faith, and cementing, as it were, into one Body, of which Christ is the Head, all the Parts of the human Race, prepared and fitly framed by the Gospel for this blessed Union, is a Subject

of Contemplation, which fills the Mind with the grandest Idea of divine Grace and Munificence. And, at the same Time that the Means of our Redemption are truly astonishing, and appear too magnificent a Display to bear any Proportion to such worthless Objects of it, as we are, yet, when we consider the Plan in this extensive View, as comprehending a whole System of reasonable Beings to be united at last, by *one* common Faith, into *one* common Cause of Truth and Virtue, the Means must appear not more extraordinary than necessary to so great an End.

BUT, if this was the Design of Providence in the two grand Dispensations of the Law and the Gospel, how are we to account for it, that there should still be such a Difference of Opinion in Matters of Faith? We profess the same Religion, and yet we are ever at

Vari-

Variance about it. We break and divide into so many Sects and Parties, and maintain them with so hot a Zeal, that it could not be known from our *Conduēt*, that we belong to *One* Master, or, that he hath delivered but *One* System of Faith to his Disciples. The Truth is, Christians are but Men; and the Infirmities of human Nature will betray themselves under the most perfect Dispensation. The Effects of Religion on the *Understanding*, as well as on the Heart, operating in the ordinary Way, must be gradual. This is the Method of divine Providence in the natural as well as in the moral World. For, as the *outward* Frame and Constitution of Things was produced by a *supernatural* Exertion of Power, standing forth instantaneously on the Command of the Creator, so was the *spiritual* Constitution (if I may so express myself) of

this World effected, indeed, by a *miraculous* Exertion of Power. But, both Constitutions being once settled, the Ends of both are carried on according to the *natural* or ordinary Methods of Providence. God has created all Things anew in Christ Jesus. But this new and spiritual Creation is still under the Providence of God, governed by his good Spirit, which is ever exercised, not only to the Maintenance but to the Furtherance of the Faith. And we cannot well doubt, that the same Power, which hath already broken up the strong Holds of Pagan Idolatry, is sufficient to effect the Completion of the great Design of the Gospel Revelation, which is, to bring *all* Men to the Acknowledgment of the true Faith, *That there is but One God, and One Mediator between God and Men, the Man Christ Jesus.*

It is the last of these Positions which I propose to illustrate, the former having been already considered in the preceding Lectures. Our Mediator, it is asserted in the Text, was *Man*, *ανθρωπος χριστος Ιησους*, the *Man* Christ Jesus. The *perfect Humanity* of Christ is as essential and fundamental an Article of our Faith, as that it was *God* himself, the *perfect Divinity*, who wrought and was manifest in Him. If we admit the Supposition, that he was not *really* and *truly* Man, but a Being of a *superior*, though *limited* Nature, residing only in a human *Body**, we can have no
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* The *Arians* for the most Part scruple not to deny that *Jesus Christ* had an *human Nature*, or was really and truly *Man*. But the more acute of them are too sensible of the Difficulties with which such a Notion is attended, to avow it in express Terms. Dr. *Nicol* Ser, in his Sermon on the Scripture Doctrine of the Incarnation, is at great Pains to reconcile the direct Assertions which occur
in

consistent Idea of the Account given us, either of the *Incarnation*, or of the *Mediatorial Office* of the Son of God.

I. FIRST,

in Scripture, of the Humanity of Jesus Christ, with the *Arian Hypothesis* of his being a Divinity dependent on God the Father. This, however, is not to be done without such a Fetch from the Sound of Words, as is unworthy of, and very unusual with this fair Writer, and manly Defender of our common Christianity. “Should we
 “ consider, says he, the true Standard, or Definition of
 “ the *Human Species*, we shall find a *Man* to be one
 “ single Spirit or intelligent Agent, animating a Body of
 “ the same Form and Make with our’s; and consequent-
 “ ly, were it the Will of God, that any Spirit, or intel-
 “ ligent Agent whatever, should animate a Body of the
 “ same Form and Make with our’s, he would become
 “ a *Man*.” But is this the true Standard and Definition of the *Human Species*? Is the *outward* Frame and Make of Man that which principally characterizeth and distinguisheth our Species in the Scale of animated Beings? Is it by *this alone* we differ from the Brutes? If ANY Spirit *whatever*, animating a Body of the same Form and Make with our’s, becomes a *Man*, then the Spirit of a Beast so circumstanced would become a *Man*. This Author how-

ever

I. FIRST, for the Incarnation.

HE was born of a Woman, being conceived of the Holy Ghost; in other Words, the Power of the *most High* overshadowing the Virgin.

ever in saying, *or intelligent Agent*, might mean only, that any *superior* Spirits whatever, animating human Bodies, would become Men. Be this the Meaning, it may still be asked, Whether there be not essential Differences among those intelligent Agents, in their Natures, constituting as distinct Species, as the Human Species is distinct from the Brute? If there are, (and that there are not, who will venture to assert?) then let us suppose two of these Spirits or intelligent Agents, very different in Nature, but, at the Will of God, animating each a Body of the same Form and Make, would this Sameness of external Form level their *Natures*? Would they not still be, tho' in outward Appearance alike, Beings of a different Species? In short, however difficult it may be to define the *Human Species*, yet it is very obvious, that the *Nature* or *Kind* of the Spirit, which animates, ought to be considered as well as the Form or Make of that, which is animated. And if Jesus Christ, after his Incarnation, had not a *human* Spirit as well as a human Body, but one of a much superior *Nature*, he could not, according to the Idea we have of Humanity, be *really and truly* a MAN.

Virgin. Now, I would ask, is this Account of the Conception and Birth of Jesus Christ at all consistent with the Supposition, that, before this, He existed a distinct and *separate* Being from, and *inferior* to God alone? Was it an *Angel* of a very exalted Dignity, even next to that of God himself, that was thus conceived of the Holy Ghost and born of a Woman? Was it not a *real* Child, but some angelic Being, of whom it is said, *Ye shall find the Babe wrapped in swaddling Cloaths, lying in a Manger?* And again, *When eight Days were accomplished for the circumcising of the Child, his Name was called, Jesus?* Whom also his Parents, it is said, *brought to Jerusalem, to present him to the Lord, as it is written, "Every Male that openeth the*
"Womb shall be called holy to the Lord?" For whom *they offered a Sacrifice according to that which is said in the Law, "A Pair of*
"Turtle

“ Turtle Doves or two young Pidgeons ?”

In short, for whom *they performed all things, according to the Law of the Lord*, respecting the first born of *Male Children*? Luke ii. 12.

& seq.

IT is further said, in the above-mentioned Chapter, that *the Child grew and waxed strong in Spirit, filled with Wisdom; and the Grace of God was upon him; That, at twelve Years of Age, he went up with his Parents to Jerusalem, after the Custom of the Feast; and the Child (so he is again called) tarried behind, and after three Days was found in the Temple, sitting in the midst of the Doctors, both hearing and asking Questions; That from thence he went down with his Parents to Nazareth and was subject unto them, encreasing in Wisdom, and Stature, and in Favour with God and Man.* Doth not the Evangelist, in this Description, mark to us the natural Growth

and Progress of *Humanity*? The gradual, though, in this Instance, great Expansion of the Faculties of *Mind* and *Body*? “of the reasonable Soul and human Flesh subsisting?” When it is said, *The Child grew*, can it be imagined, that the Evangelist would convey to us any other Idea than what we generally affix to those Words? Or, that in saying, *The Child waxed strong in Spirit*, he meant not an *human* Spirit, but would have us understand him of the gradual Expansion of the Faculties of an *angelick* Soul, yea, and that the first of all created Beings, only enclosed for a while within the narrow Limits of an infantine Body? The Inconsistency of such a Supposition with the Evangelist’s Account, is surely too glaring to need more Words to expose it.

II. NOR doth it better consist with the Idea of Christ's *Mediatorial* Office. For,

I. How are we to understand his first Sufferings immediately after his Baptism? It would be forcing common Sense itself, to suppose it not a *real Man*, but a Personage of a much more exalted Nature, that was afflicted with the Sensation of extreme Hunger, that he might be induced to abuse and misapply the divine Power, of which he found himself possessed. As unnatural is it to suppose, that all the Glory of this terrestrial Globe was presented as a *Temptation* to One, who was of a Nature so far surpassing not only that of Men, but of Angels and all created Beings whatever. The Prospect, how dazzling soever to *human* Sense, could not possibly be a Trial to such a Being. This Scene of Temptation was adapted to the Infirmities
of

of the *human Nature* alone. The Motives presented were such as were trying to a *Man*, in the highest Degree, being addressed to those natural Appetites and Passions, which have so powerful a Sway in the Determination of the human Mind, but are not supposed to influence superior Spirits.

2. It is in respect of his *human Nature*, that our Saviour is set before us, as a Pattern for our Imitation. His whole Deportment through Life witnessed a strong Sense of Duty to his Father, and an unremitted Exercise of benevolent Affections towards the human Race. And as he lived, so are we exhorted to live. For, in Piety and true Goodness, we are capable of imitating him; Nor are we called upon to do more than it is our Duty to do; more than *human Nature* is capable of; more than what we know he, as *Man*, did; when

we

we are exhorted to live as he lived, *doing Justice, loving Mercy, and walking humbly before God.* But conceive him, with regard to his Behaviour under those Circumstances, which to us are Trials of Integrity, to have had a Nature *different* from, and far *superior* to Our's, and you can no longer consider him, as exemplifying our Duty by his own Conduct, or derive from it Encouragement to hope for Success in the like Temptations assailing our weaker Nature. We may, on this Supposition, admire and adore his vastly superior Excellence; but we shall be ever discouraged in the pursuit of Virtue through Difficulties, that are looked upon to require more than human Nature to struggle under, with any Hope of Success.

As an Encouragement, therefore, to us in the Day of Temptation, he is represented in
Scripture

Scripture as having the same Nature with us, subject to the like Temptations, with this Difference only, that he yielded not to Sin. *It became him* (says the Author to the Hebrews) *for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Suffering, Heb. ii. 10.* And the Necessity of his appearing in our Nature, and not in the Nature of Angels, is thus illustrated by the same Writer, viz. *Wherefore in all things it behoved him to be made like unto his Brethren; that he might be a merciful and faithful High-Priest in things pertaining to God, to make Reconciliation for the Sins of the People. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted, Heb. ii. 17.* This is a direct Testimony of the *perfect* Humanity of Christ Jesus, considering him in his *Mediatorial* Office.

There

There is so far from being any Intimation of an *angelick* Nature, united to the *Human*, that the sacred Writer opposeth this last to the former, insisting upon the perfect Sameness of his Nature with Our's, to the total Exclusion of any other, than that truly and perfectly Divine Nature, whereby he was rendered perfect in his Mediation.

3. It is in this respect, *viz.* the *Humanity* of Christ Jesus, that we view him exalted at the right Hand of God, as the Reward of his perfect Obedience; a Reward, not *prior* (which it would be most Inconsistent to suppose) but *subsequent* to his Suffering in our Nature. For, if he was exalted to the Glory alone, which he had before, to that same Dignity, which he is supposed to have ever held *under* the Supreme Being, the Scriptures would not have set it forth to us as an Instance

stance of divine Justice, in rewarding that Virtue and Piety, which stood the Test of the severest Trials. His perfect Obedience, in that Case, would have met with no Reward peculiar to itself; Nor, would the Glory of his Assumption into Heaven, have encouraged his Disciples to follow him through Tribulation and Distress, if they considered it not conferred on their Master as a *Reward* of his Fidelity in doing his Father's Will. For his Sufferings and Death, for the Sake of Truth, he was crowned with Glory, which he *had before* with his Father, being reserved for him from the Foundation of the World, but which he *reaped not* till the Time appointed of the Father.

Jesus Christ, therefore, our Mediator, was perfect Man, of “ a reasonable Soul and human Flesh subsisting.” This Doctrine is agreeable,

agreeable, we find, to the universal Tenour of sacred Writ. It consists with the Account given by the Evangelists of the *Incarnation*, with their Description of Christ from his *Birth* to the Time of his public *Ministration*, with the Account of his whole *Department* from that Time, more particularly, under the Weight of *Suffering* ; with the Account of his *Death*, *Resurrection*, the Manifestation of himself afterwards, to *Thomas* more particularly, and his *Assumption* into Heaven, the *Reward* of his Suffering in our Nature. The whole Doctrine of the Atonement as laid down by the Apostles, goes on the same supposition, *viz* ; That he was *truly* Man, whose Obedience as such was perfect, and the infinite Merits of which gained him that high Pre-eminence, of being made a Prince and a Saviour to all that confide in him.

WE may therefore safely oppose the general Tenour of Scripture on this Head to the few Texts brought by the *Arians* in Support of their Tenet, “ That our Mediator
 “ had a Sort of *middle* Nature between the
 “ Divine and the Human Nature.” I have already remarked, * that this Notion is grounded chiefly on such Texts, as relate to his being *sent* from God, or *coming* down from Heaven into the *World*, and shewn that they have mistaken those Texts in supposing the Mission spoken of to refer to some Time *prior* to his Entrance on his Public Ministry†. The other Texts, from whence they would deduce this Opinion, are but few, and on a fair and impartial View of them, as they stand connected with their Contexts and the general

Tenour

* *Scrm.* 1. pag. 6. † *I.ogos.* pag. 89. et Seq.

Tenour of Scripture, will appear foreign to the Doctrine they are brought to support.

ONE of these is in the eighth Chapter of St. Paul's first Epistle, at the sixth Verse. *But to us there is but One God the Father, of whom are all Things and we in him; and One Lord Jesus Christ, by whom are all Things, and we by him.* This Passage is thought to relate to the first Formation of all Things, the Creation of the Heavens and the Earth, which the *Arians* attribute, indeed, to the *Will* of God, but suppose, that Jesus Christ was the Agent *under* him, being himself first created. But,

1. SUCH a Supposition is not at all consistent with the *Mosaick* Account of the Creation, from which we learn, that all Things were created by the immediate Power of God, without the Intervention of any such a Being.

God spake, and all Things stood forth. God *said, let there be Light, and there was Light.* This is the Language of Scripture concerning the Creation; Nor are we ever given to understand, that God first created a Being, of a very exalted Nature, and then *by* him the Heavens and the Earth.

2. SUCH a Notion doth not comport with the Design of the Apostle in this Place. So far from labouring to convince his Converts, that the Creation of the outward Frame of Things was effected by the Agency of any Being *inferior* to God, he endeavours to dissuade them from holding any such Doctrine, which might tally indeed with their *former* Profession, but was inconsistent with their *new* Faith. Before they were *created anew* by Christ Jesus, they had *Gods many, and Lords many.* But the Apostle reminds them
of

of their *new* Faith, *new* Creation by Christ Jesus, whereby they were brought to the Knowledge of God. Him alone therefore they should now acknowledge; For *to them* there was now *but One God, of whom* were all Things, that is, all this Change and Renovation of Things; *and One Lord or Master Jesus Christ, by whom* all Things were, *and they by him.* that is, by whose Mediation *all this* was brought about, *viz.* That they should become the Sons of God. And,

3. THIS is agreeable to the Apostle's Manner of expressing himself in other Places. Thus, in the first Chapter of this Epistle, at the thirtieth Verse, he saith, *But of Him are ye in Christ Jesus, who of God is made unto us Wisdom and Righteousness, and Sanctification and Redemption.* And again, in the fifth Chapter of the second Epistle, at the seventeenth

teenth Verse, *If any Man be in Christ he is a new Creature. Old Things are passed away; behold all Things are become new. And all Things are of God who hath reconciled us to himself by Jesus Christ.* Thus it is apparent, that the Creation of *all Things* by Christ Jesus relates to the *new* Creation, the *spiritual* Formation or Renovation of Things according to the Gospel Constitution. And, although it is said, *All Things are by Christ Jesus*, yet the Apostle intends not to include the *outward* Frame and Constitution of Things, the *natural* Heavens and Earth, but those Things only which relate to his present Subject, *viz.* the Mediation of Christ, which had introduced a new System of Religion.

THIS Consideration will serve to explain another Passage adduced by the *Arians*, and rectify the Interpretation given of it. *Who created*

created all things by Jesus Christ. Eph. iii. 9: That the *natural* Creation, or outward Frame of Things, is not meant here, is extremely plain from this, *viz.* That all these Things which are said to be *created*, are represented as *not* existing, *not* produced, but lying hid in God *till* the Coming of Christ, which was long after the Heavens and the Earth were created. *That we should preach among the Gentiles the unsearchable Riches of Christ; and to make all Men see, what is the Fellowship of the Mystery, which from the Beginning of the World hath been hid in God, who created All* (for so *παντα* may be rendered) *by Jesus Christ.* The Subject, on which the Apostle is writing, is plainly the *Gospel-Constitution*, called here, a *Mystery*, on account of its being *hid in God* before the Coming of Christ, by whom it was revealed. By *all Things*, therefore, is here meant all *these* Things, which came to pass

pass through the Mediation of Christ, those unfearchable Riches of Christ, of which the Gentiles were now made Partakers, *according to the eternal Purpose*, (as it follows in the Verse but one below) *which he purposed in Christ Jesus our Lord*. What the Almighty purposed in Christ Jesus was our *Salvation*, or a new *Creation* of all things under the Gospel-Dispensation, and not the *old* Creation or Formation of the *outward* and visible World.

It is this Manner of speaking concerning the Mediation of Christ, *viz.* in Allusion to the Creation, which has occasioned the like Error of Interpretation in the following Passage out of the same Writer. *Who is the Image of the invisible God, the first born of every Creature ; for by him were all Things created that are in Heaven, and that are in the Earth,*

Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all Things were created by him and for him; and he is before all things; and by him all things consist, Col. i. 15. This Representation of the Pre-eminence of Jesus Christ is supposed to refer to that Dignity, which he is thought to have had *under* God, in a *prior* State of Existence, and his being employed by the Almighty in *creating* the World. But, that the Creation here spoken of is not that of the *outward* Frame of the World, effected by Christ as the *first* of Creatures, but the *new* Creation according to the Gospel-Constitution; and that it was effected by him as *Man*, will appear

1. FROM the Connection which this Passage has with what precedes and follows it.

2. FROM the Reason assigned by the Apostle for his being the First-born from the Dead. And
3. FROM the Expression made use of by the Apostle at the seventeenth Verse, *viz. That by him all things consist.*

FOR the First.

THE Apostle, in the Verse immediately preceding this Passage, speaks of Christ in reference to his *Mediatorial* Office. *In whom, says he, we have Redemption through his Blood, even the Forgiveness of Sins.* And, in the Verse immediately following this Passage, he speaks of him as placed at the Head of the Church. *Who is the Beginning, the First-born from the Dead.* Now, is it reasonable to suppose, that the Apostle has written so incoherently

herently, that, while he was treating of our Saviour's Merits in redeeming us by his Blood, and, in consequence thereof, his Exaltation to Glory, he should insert a Doctrine no way connected with the one or the other, either with his *Death*, mentioned in the Verse preceding, or with his *Resurrection*, mentioned in the Verse following this Passage? Is it at all likely, that he should start, as it were, so suddenly from his Subject, *viz.* our Redemption by the Blood of Christ, to inform us, that he was the first Creature in the World, who created all other Things, and then resume his Subject, and tell us, that God had exalted this Sufferer, raising him from the Dead, and constituting him the Head of the Church? But,

2. THIS would not only be an egregious Incoherence in Writing, but a manifest In-

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consistency. For, if we so understand these Words, *All things were created by him and for him; and he is before all things*, as referring to his Pre-eminence, in a prior State of Existence, above all Creatures, being himself the *First*, how are we to understand the Apostle, when he saith, in the very next Verse, that Christ was the *First-born from the Dead*, that *he might have the Pre-eminence in all things*? Could this give him greater Pre-eminence than he is supposed to have had *before*? Was it not said, that *all things were created by him and for him, and he is before all things*? How then was he raised from the Dead, *that he might have the Pre-eminence*?

THE Truth is, the Creation here spoken of is the same with that we have before considered, *viz.* that *new* and spiritual Creation

tion or Renovation of all Things, which was brought about by our Mediator, the *Man* Christ Jesus. He undertook to reconcile us unto God, and, to this End, suffered in *our Nature*, extreme Pain, Ignominy, and, at last, Death itself; in Recompence for which unreserved Obedience to the Will of his Father, God raised him from the Dead, and placed him at the Head of the Church, giving him the *Pre-eminence* in all things. Thus understanding it, there is both Coherence and Consistence in the Apostle's Account of Christ's Dignity and Pre-eminence.

IN Christ, he had said, *we have Redemption through his Blood*. He then goes on to speak of his Dignity after Death, and in consequence of his Suffering for our Sakes; and he represents him as crowned for this with great Glory and Power, filling him the *Image*
of

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of the Invisible God, at the Head of the WHOLE
CREATION. For so *πανς κτισσας* should be
 rendered, and not *every Creature*. And
 what further shews that he speaks here of
 his Exaltation after Death, and not of his
 Glory in a pre-existent State, the Apostle
 expresseth himself by the Word *πρωτογενος*, *First-*
born; alluding evidently enough to his Re-
 surrection from the Dead. So that it was
 the *Man* Christ Jesus, even he whom God
 raised from the Dead, and not an *Angel*, or
 the *first* of created Beings, that was placed
 at the Head of this new System of Things,
 which was all framed by him and *for* him;
 that is, so that it should be *his*, under his
 Direction and Government, by whom all was
 done. Accordingly it is added,

3. *And by him all things* CONSIST.

Now,

Now, it must be allowed, that παντα (all things) should be understood in as comprehensive a Sense *here*, as in the Verse above. But *here* it cannot with any Propriety be extended to the first Formation of all things, having a manifest Connection with the Verse following, and comprehending *those* things only over which Christ is said to be placed, viz. the Church. For the Word, συνενηνεν, (consists) implies that all things were *compact*ed, and put together by him, so as to make one *Body* or *Building*. By *all things*, therefore, must be meant all the *Parts* or *Members* of the Church, which, being compacted and fitly framed one to another by Jesus Christ, are called by the Apostle a *Body*; and of this *Body*, even the *Church*, Christ is the Head, *Who is the Beginning, the First-born* (πρωτόγονος the same Word that was used at the 16th Verse) *from the Dead, that in all things he*
might

might have the Pre-eminence. For it pleased the Father that in him should all Fulness dwell. And (having made Peace through the Blood of his Cross) to reconcile all things unto himself; by him (I say) whether they be things in Earth or things in Heaven. Here again, you see, *all things* ~~cannot~~ cannot relate to the outward Frame of things, although it be said, *Whether they be Things in Earth or Things in Heaven*; because they are represented as effected and formed by the *Mediation* of Christ, and through the Blood of his Cross; whereas the first Formation of all things, as of the Sun, Moon and Stars, in the natural Heavens, or, of Animals, Vegetables and Fossils, in the Earth, is never represented as coming to pass by the Efficacy of the *Cross* of Christ. Jesus Christ, therefore, is, in this Passage, spoken of in Reference to his *human* Nature, even as that *Man* who shed his Blood upon the Cross, and
by

by whom, raised from the Dead, God is now governing the Church Universal thus purchased.

THERE is but one Text more, which, I think, can be urged, with any Plausibility, in Favour of the Doctrine, “That Jesus Christ is
“ the first of all created Beings, who created
“ all others.” This is in *Heb. i.* 1, 2, 3. As it is circumstanced, however, much like the last Passage we have been considering, there is no Occasion to enter into an Examination of it. What has been said of *that*, will serve to illustrate the Sense of *this*, and to refute the above-mentioned Doctrine inferred from it.

I SHALL conclude with two Observations respecting the Doctrine laid down by the Apostle, *viz. That there is but One Mediator between God and Men, the Man Christ Jesus.*

I. OUR Faith rests upon the firmest Foundation, and what will support it to the latest Ages, *viz.* on the *Word* of God and the Power of the *most High*, manifesting himself in the *Flesh*, that is, by the *Man* Christ Jesus. The World could not be imposed upon by this Method of Revelation. It carries not the Air of a Visionary Delusion. We are presented with an Object of *Sense* and not a Creature of the *Imagination*. A *Man ἀνθρώπος*, One whose Birth, daily Sustenance, Sufferings and Death, witnessed the common Condition of Humanity, himself testifying the same, with an ingenious Acknowledgment of an utter Inability to do any Thing of *himself*; This Person, I say, calls upon the World to believe in the One true God, as manifested in him. There could be no *Unrighteousness* in him, that is, no Deceit or Design to impose on the Credulity

lity of Mankind, *who sought not his own Glory but the Glory of him that sent him.* He did not, in speaking of *himself*, pretend to greater Abilities or more enlarged Faculties, than other Men. He did not call upon the World to believe him to be an *Angel*, or some superior *finite* Spirit incarnate only for a While. When accused of this by the Jews, through a Misunderstanding or Perversion of his Expressions, he immediately exculpated himself, disclaiming any such Pretensions *.

LET us then put ourselves in the Situation of his Hearers, and the Spectators of his Works, and consider, what Effect the Sight of Miracles, and yet, our hearing him, that wrought them, acknowledge the same Nature with us, must have had upon us. No doubt, the very same Effect which it had on *Nicodemus*, who thus expressed his Convic-

D d 2 tion

* Vid. Dissertation concerning the Logos; what has been there said on Chap. vi. 32. & seq.

tion of the *Divinity* which manifested itself in the *Flesh*, *No Man can do these Miracles that thou dost, except God be with him.* The Vision of an heavenly Host dividing the Elements asunder, and presenting itself in full Splendour to mortal View, proclaiming with a Voice of Thunder the Behests of the Almighty, might more affect the *Imagination*, but could not so effectually convince the *Judgment*, nor reach so intimately the Understanding and Reason of Men, as the Divinity veiling itself in our Humanity, and accommodated (if I may be allowed the Expression) to the Nature of Man. In short; Set the Imagination to Work; frame every possible Method of revealing the Will of God to Mankind, and you will find yourselves unable to fix upon any that would be so well adapted, either, to convince Men of the Truth of Religion, or, to endear it to their Minds,

Minds, and enforce the Practice of it, as *that* which hath taken Place. Nay rather, Christians, instead of so fruitless a Search, suffer me to exhort you to employ that Time in contemplating the Wisdom and Goodness of God, in thus condescending to our imperfect Natures, and revealing himself unto us, not, as of old, in Fire and Blackness and Tempest, but in the milder Display of that *Grace and Mercy which came by Jesus Christ*.

2. I BEG leave to observe, that the Doctrine concerning the *Manhood* of Christ Jesus, in his Mediatorial Office, is of great Importance towards the Maintenance of the true Faith and Worship respecting the *Divinity* which wrought in Him. For, if we can suppose that this was not *perfect* God, but a *Creature* of an angelic Nature, even the first of the Creation, we shall be in Danger of
con-

conforming our religious Adorations to such a Sentiment. I mean not to accuse, or throw out an unfavourable Reflection upon, any Denomination of Christians. Nor do I take upon me to assert, that they, who hold and contend for Christ's *Inferiority* to the Father in a pre-existent State, entertain that Notion any otherwise than as a Matter of Speculation. This, however, it but becomes me to do, *viz.* to warn you of any Danger which I apprehend to lie in this Tenet, apparently Inconsistent with the general Tenour of Scripture; and, under this Apprehension, the more strongly to recommend to your Esteem the great Care, which the Compilers of our Liturgy have taken, that this Danger may be avoided. For, whatever *distinction* we are taught to make of the *Persons* of the Father, the Son, and the Holy Ghost, we are most carefully warned against the *Division* of the God-head

head ; and all our Devotions are addressed to *One* and the *same* God, through the Mediation of Christ Jesus, agreeably to the whole Tenour of Scripture, and, particularly, to the Doctrine laid down in the plainest Terms in my Text, *That there is but One God and One Mediator between God and Men, the Man Christ Jesus.*

Now, *to the only wise God, our Creator, Redeemer and Sanctifier, be ascribed all Praise and Glory, World without End. Amen.*





THE
 Proper Use of REASON
 IN
 Judging of REVEALED DOCTRINES,
 Applied particularly to the
 Doctrine of the Church of ENGLAND
 CONCERNING THE
 T R I N I T Y.



J O B. XI. 7.

*Canst thou by searching find out God? Canst
 thou find out the Almighty unto Perfection?*

I DO not see why the Question, as it is put
 in the former Clause of the Text, may not
 be answered, even by the most modest En-
 quirer after Truth in the Affirmative. But

then by, *finding out God*, must be understood the Discovery of a first Cause in general, or, in other Words, that there is some superior Intelligence to that of Man, which made and superintends all Things. Indeed, the Proofs hereof are so numerous, and they lie so obvious to the Sense and Reason of Mankind, that, without the grossest Neglect or Abuse of both, no Man can well overlook them. Should any One, therefore, profess a doubt, concerning the Existence of a God, it would be but a reasonable Reproach upon his extreme Inattention, or Perversion of his Understanding, to refer him to the Brute Creation in the Language of Holy Job ; *Ask now the Beasts, and they shall teach thee ; and the Fowls of the Air, and they shall tell thee : Or, speak to the Earth, and it shall Teach thee ; and the Fishes of the Sea, shall declare unto thee. Who knoweth not, in all these, that the Hand of the Lord hath wrought*

wrought this? In whose Hand is the Soul of every living Thing, and the Breath of all Mankind, Job. xii. 7.

THE Being of a God, then, is discoverable by the Light of Nature, or, the Exercise of our rational Powers. We may go something farther; and, without offending against Modesty, so far assert the Dignity of our Nature, as to expect, upon a diligent and serious Application of the Faculties of the Mind, to form some just Conclusions and worthy Apprehensions concerning the Divine Nature, Perfections and Providence. What the wisest and most knowing among Men, however, can by their deepest Researches collect of the infinite Mind, is too Inconsiderable to allow to human Nature, a Claim to the Ability of finding out the Almighty to *Perfection*.

BUT

BUT what then?—Shall we be discouraged from pursuing our Enquiries into a Subject the most worthy of them?—Shall we be content to remain in a total Ignorance of our Maker, or, what is still worse, under false and unworthy Notions of Him, because we cannot know *All*?—If what has been said by some timid, fervile Thinkers, but bold and free Declaimers against human Knowledge were just, this, without doubt, would be our Duty. We should have nothing to do but to believe on, and rest satisfied with our present Opinions, whatever they are, and however we have come by them. But can we think this the Duty of a reasonable Being? Or, shall we not indignantly reject such unjust Reflections upon those Powers which God has given us!—Every wise Man must needs reject them, in that they are not only false and scandalous

lous, but cannot be admitted without Danger of Imposition in Matters of the greatest Concernment to us, respecting both our Comfort here, and our Salvation hereafter.

Is there no Danger then, it may be asked, on the other Hand?—Are we quite safe, under the Conduct of our limited Reason, on a Subject that knows no Bounds?—May we trust ourselves on this vast Ocean, in the small Bark of human Understanding, with perfect Security from Danger?—Is there no fear of making Shipwrack of our Faith? Of being driven by the rough Storms of Passion, on the Shoals and Quickfands of Error, or, cast away under the Steerage of vain Conceit, on the waste and comfortless Coast of Scepticism and Infidelity?—Yes truly—It must be owned, there is great Danger. But this is no good Reason for dropping our *Enquiries*, though
it

it certainly ought to check our *Presumption*. It should not damp our Zeal for the Truth, but only make us cautious in the Pursuit of it. Far from suppressing the Voice of Reason, we should encourage and promote its Influence, by clearing away those Passions and Prepossessions, which obstruct its Progress, darken the Understanding, and so often, by engaging the Mind on the Side of Vice, pervert its Faculties to the Purpose of Error.

THE Danger arises not from the Use of our reasonable Faculties, but from the Misuse of them, or, from exercising them under the allowed Predominancy of Passion and Prejudice. And let me add, that they may be as freely and securely exercised on the Subject before us, as they may on the plainest Doctrines of Christianity. Nay, the more intricate and mysterious the Doctrine of the sacred

cred TRINITY is supposed to be, the greater Care should be taken to secure the Mind from Imposition. And the Way to do this is, not surely to take every thing for granted, that is told us about it, and to believe it in *any* Sense that *any* One may please to put upon it, (so indeed we must believe Contradiction itself;) but, to use our own best Judgment, and abide by that which appears most reasonable.

NOR will it matter to say, “ That the
“ Doctrine itself is absolutely *Incomprehen-*
“ *sible*, and, therefore, that *Reason* has nothing
“ to do with it.” For, let us see whither such
an Argument would carry us?--If we are not
to use our best Judgment, or, in other Words,
(for the Thing is the same) to exercise the
Faculty of *Reason* in Doctrines which are
esteemed mysterious, but must embrace them
with a most cordial and implicit Faith, it fol-

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lows, that the Doctrine of *Transubstantiation* has good Right to our Faith. And thus we land on Popery, trusting to those very Arguments for our Guides, which are sent us by the Church of *Rome* to pilot us, left without our true Compass, through the dark Roads of Superstition, into the Haven of all Manner of *Myßery* and *Iniquity*.

I AM well aware, that there may be Doctrines which we are bound to believe on the Foot of Revelation, and which *unassisted* Reason could never have discovered. And such is the Doctrine of the *Trinity*. I am far from pleading the Cause of those rash and presumptuous Speculatists, who reject every Thing which Reason without Revelation would not have suggested, or, is not able to account for, *why* it should be, or, *how* it can be. This is *Rashness*, and not *Reason*. And it is the over-
weening

weening Presumption of these Magnifiers of their own Abilities, with the sad Effect of it, (Infidelity and the Contempt of every thing esteemed sacred) which has brought the Use of our Reason in Matters of Religion so much into Discredit. Men of sound Sense and Judgment can despise such a Conduct, and pity them for the dangerous Consequences of their Vanity. But no wonder, really, that weaker Minds, taking Offence at their insolent Manner of treating Revelation, should become disgusted with that Reason, which these vain Pretenders to it, make them suspect to be at Enmity with all Religion. They may not easily distinguish between *Reason* and *Reasoning*. The former always accords with Truth; the latter may be employed for or *against* it. So that we can say of a Man's *Reasoning*, that he reasons *right*, or, that he

rea-

reasons *wrong*, and is mistaken. But we can never say of him, who has *Reason* on his side, that he is in the *wrong*. This is constituted Judge as it were of the other. A Man, in reasoning, may be misled by going upon false Premises ; or he may make a wrong Inference from true Premises. In both Cases, his *Reasoning* will be erroneous ; And if he rely upon his Conclusions, as solid, merely, because they have been made by his *reasoning* Talent, he acts quite contrary to *Reason*.

OFTENTIMES, therefore, they are mistaken for extolling *Reason*, who mean only to extol their own Talent at *Reasoning*. And we may be assured of it, that those People always mean this, who reject a Doctrine, as false or absurd, because they are not able to
 prove

prove it by natural Arguments without the Authority of sacred Scripture. For, if a Revelation be given to Men, it were absurd to suppose, that it contains nothing but what might easily have been known by the Light of Nature. And, therefore, to reject a Doctrine as unworthy to be received, merely, because it rests on *supernatural* Authority, is highly *unreasonable*. And, whatever Encomiums they may please to pass on *Reason*, they follow not its Dictate in this Instance, but the Vanity of their own Minds; and the Compliment must only be meant for their superior Understanding.

THE Sum of what has been said then is this, That it is our Duty to inform ourselves of the Nature and Evidence of the Doctrines which we profess to believe: But, at the same

same time, that our *Abilities* in reasoning of them should not be made the *Test* of their Truth or Falshood, exclusive of Scripture Authority.

To apply this to that great Doctrine of our Church, which we have endeavoured to evince in the foregoing Lectures ; Let us see, *how far* it may be the Subject of our Consideration, and may demand the Exertion of our reasonable Faculties. And also *on what Principles* the Objections to it are generally grounded.

1. FIRST then, it can never be deemed unreasonable to consider, on *what Authority* our Faith in the Doctrine of the *Trinity* should rest. Now, as it is confessed on all hands to be of such a Nature, that Reason unassisted by Revelation could not have discovered it,

we must have Recourse to the sacred Scriptures for the Proof of it. In *them* we must search, if we now doubt, whether there be *any*, and *what* Foundation there is for it. We are not to rest satisfied with what *any one* Man, any *Body* of Men, nay, any *one Church* asserts, but what the *Scripture*, the Dictate of the *Holy Spirit*, and the Foundation of all the Churches, which name the Name of *Christ*, has asserted.

2. BUT since, in searching even the Scripture, we may be drawn aside from the Truth by *Prejudice*, or unable, thro' *want of Learning* and a critical Knowledge of the *Original*, to see it clearly, and as it may hereafter be more fully known, it becomes us to divest ourselves of the *first*, and to suffer the Consideration of the *latter* to keep us modest, and make us content to receive peaceably and
thank-

thankfully so much Light, as it hath pleased Providence to give us, without arrogantly disputing against the Faith of others. And,

3. BECAUSE the Terms used by the Church in expressing this Doctrine have been understood differently, by very eminent Defenders of it themselves, it becomes us, instead of hastily rejecting it as unscriptural, to examine carefully into the true Sense and Meaning of the Church, and be very sure, before we find fault with, that we *understand* her Assertions concerning it. This is not vainly to pry into a *Mystery*, and to try our Strength of Understanding in something that doth not belong to us to know. For, however deep and unfathomable the *Subject* itself of the Doctrine is, *viz.* the *Divine Being*, yet *so much*, as is proposed to our Belief, may be understood, or, we believe, we know

not

not what. We cannot know, whether it be agreeable, either, to *Reason* or *Scripture*, if we have no Meaning, nor affix any determinate Ideas to what we profess to believe. This therefore is our Duty, to enquire into the Sense of the Church, when She calls upon us to hold the Catholick Faith of a *Trinity* in *Unity*, and *Unity* in *Trinity*. And, indeed, to make this Enquiry, and to do it with great Care, is but doing Justice to the Church. Because we may represent Her as maintaining, and requiring to be believed, a Doctrine different from, perhaps, the Reverse of what She requires us to believe, by publishing and proclaiming abroad only our own crude and mistaken Notions of this Doctrine.

2. BY what Rule, then, it may be said, shall we come at the true Sense of our

G g Church

Church on this Head, if her Expressions be liable to be misunderstood?--I answer ; By the same Rule that we should come at the Meaning of any disputed Passage of Scripture ; that is, by interpreting her Words in consistence with the general Tenor and universal Strain of her Liturgy as well as Articles. For, whatever Acceptation of her Expressions makes Her inconsistent with, and contradictory to Herself, that must be wrong, and will imply what She means not to affirm.

AND, here, I cannot proceed without expressing the Regret I feel on reviewing the several Defences of the TRINITY, even by the most eminent Divines of our Church. They appear to me to have expended their ingenious Labours on the Defence

fence of the *Terms* and * *Expressions* in which this Doctrine has been cloathed by the Com-

G g 2 piler

* And I may add, that most of them, in attempting to defend the Expressions of that Creed, have expressed themselves much more obscurely than the Compiler of it himself. The following Passage from Dr. *Sherlock's Vindication*, &c. is not the most exceptionable of any that might be produced from this Writer and his Defenders.

“ This shews also, how these Three distinct Persons
 “ are each of them God, and yet are all but One God.
 “ Each Person is God, for each Person has the whole
 “ and entire Perfections of the Godhead, having by this
 “ mutual Conscioufness, the other Persons in himself,
 “ that each Person is in some Sense the whole Trinity :
 “ The Son is in the Father, and the Father in the Son,
 “ and the Holy Spirit in Father and Son, and Father
 “ and Son in the Holy Spirit; and therefore if the whole
 “ Trinity be God, the Father is God, the Son is God,
 “ and the Holy Ghost God, they being all mutually in
 “ each other; and yet this is a plain Demonstration,
 “ that they are not Three Gods, but One God; be-
 “ cause neither of them are the One Supreme God, but
 “ as thus intimately united to all the Rest; and then
 “ they

piler of the Creed, commonly called the Creed of St. *Atanasius*, too much to the Neglect of defending the *Doctrine* itself on the *plain* and *undoubted* Principles of the Liturgy in *general*. Hence has arisen that mutual Contradiction and Disputation among themselves, so much to the Disgrace, I will

“ they can be all Three, but One Supreme God: This
 “ gives an intelligible Account of one of the most diffi-
 “ cult Problems in all School-Divinity, which the Ma-
 “ ster of the Sentences borrowed from St. *Austin* as he
 “ has done most of his other Distinctions; That the
 “ whole Trinity is not greater, than any One Person in
 “ the Trinity. This sounds very harshly at first hearing,
 “ and yet if we consider it, we must confess it to be
 “ true, unless we will say, that there is a greater and
 “ less in God, or that the Three Persons in the Trinity
 “ make One God, as Three Parts make a Whole, each
 “ of which Parts must be less than the Whole; and yet
 “ I cannot see any possible way to understand this
 “ Matter, but only this: That the whole Trinity by a
 “ mutual Consciousness is in each Person, and therefore
 “ no Person is less than the whole Trinity.” *Sherlock’s*
Introduction, Page 82.

not

not say, of the Doctrine of the Trinity ; but, however, to the Advantage of their common Opponents, who are not only ready to take the Advantage of them, but to use it also against the Doctrine itself and triumph in it, as if they had gained some over the Church. But they have gained none here. The Doctrine itself remains entire, and tho' the Fences raised about it by weak and fallible Men, jealous of the least Innovation, may be broken through, it is for all that perfectly safe, being fenced about by the Strength of the Almighty in Proofs of Holy Writ : For, defended on the general Principles of the Church of England, it will be found to be perfectly consistent with Scripture Principles.

HAVING thus shewn how far it is our Duty to enquire, and in what Manner we should conduct our Enquiry into this great Doctrin,

I shall

I shall conclude with a View of the Ground on which the Objections to it are raised, giving a brief Answer to them.

SOME then found their Objection on this Principle, That whatever is not an Object of Reason, and cannot be proved thereby, is not to be admitted for Truth. To which I answer ; That, if they mean by Reason, the natural Faculties of the human Mind, unassisted by Revelation, then no revealed Doctrine whatsoever is to be believed ; and the Doctrine of a Resurrection to Life stands liable to the same Objection. If they mean that no revealed Doctrine rests on sufficient Evidence, and such as right Reason will admit, I deny the Assertion, right Reason always according with the Dictates of Revelation.

ANOTHER Principle on which the Objectors to the Doctrine of the Sacred TRINITY
pro-

proceed is, That a Mystery can be no Object of Faith. In answer to which it will be proper to repeat an Observation before made, “ That, however deep and unfathomable the “ *Subject* itself of the Doctrine is, viz. The “ Divine Nature and Essence (for who can “ by searching find out God?) *Yet so much* “ as is proposed to our Belief may be understood.” Properly speaking, therefore, the Doctrine is not mysterious, nor does the Church consider it as such, affirming that it may be proved by Scripture; which could not be done, if no determinate Idea could be affixed to the Doctrine to be proved. The Mystery of the TRINITY consists not in the Nature of the Thing asserted, but in the Incomprehensibility of the Divinity concerning whom the Assertion is made. So that this Objection founded on the TRINITY being a Mystery, is of no Weight against the Truth of
of

232 *No Danger from a Rational Inquiry*
of the *Doctrine*, or Proposition asserted, re-
specting the *Divine Being*.

BUT the last and grand Charge brought against this Doctrine is, That it asserts more Gods than One; a Charge, which whether it proceed upon a Mistake, or a wilful Perversion of the Church's Meaning, is not easy to determine. On One I am sure it must proceed; and as Nothing I should say, however just, in Refutation of the Charge can be expected to be well received by those that ground it on the latter; so, with such Objectors as are under a Mistake, it may be hoped it will be sufficient for their Conviction to appeal to themselves; Whether that Church holds a Plurality of Gods, whose Devotions are throughout the Liturgy addressed to One and the same Almighty Being, in the Name and through the Mediation of
Jesus

Jesus Christ; Which maketh Profession in *One* of her Creeds of believing in “ God
“ the Father Almighty, Maker of Heaven
“ and Earth; And in Jesus Christ his only
“ Son our Lord, who was conceived, &c.” In *another*, of “ believing in *One* God, the
“ Father Almighty, Maker of Heaven and
“ Earth, and of all Things visible and invi-
“ sible; And in *One* Lord Jesus Christ the
“ only begotten Son of God, &c.” Which, after invoking severally the sacred Persons in the TRINITY (as if foreseeing the Offence that might else be taken, and willing to cut off all Occasion of Offence) addresseth the holy, blessed and glorious TRINITY, as “ Three
“ Persons, and *One* God;” Which, in the very Creed generally esteemed to be more exceptionably worded than the others, maketh Comment, as it were, of her Expressions concerning the *Three* Sacred Persons, declaring
H h plainly,

plainly, “ That there are not *Three* Incom-
 “ prehensibles, nor *Three* Uncreated, but
 “ *One*; That they are not *Three* Almightyes,
 “ but *One*;” In short, “ That they are *not*
 “ *Three* Gods, but *One* God.” Whatever In-
 tricacy, therefore, there may be in the Terms
 of this Doctrine expressed by TRINITY in
Unity, and *Unity* in *Trinity*; Nay, supposing
 something of an Impropriety in the Use of
 them, yet we cannot be at a Loss to know
 this, that it is not the Intention of the Church
 that we should hold any such Doctrine as the
 Objecters represent it, or any other Doctrine
 concerning the Divinity, than what is laid
 down in Terms plain enough in the first Ar-
 ticle, *viz.* “ There is but *One* living and
 “ true God, everlasting, without Body,
 “ Parts, or Passions; of infinite Power,
 “ Wisdom and Goodness; The Maker and
 “ Preserver of all Things both visible and
 “ invisible;

“ invifible; And in Unity of this Godhead
“ there be Three Perfons of One Subſtance,
“ Power and Eternity; the Father, the Son,
“ and the Holy Ghoſt.”

To which One God, our Creator, Redeemer, and Sanctifier, be aſcribed everlaſting Praise. Amen.





T W O
T R A C T S,

Relating to the D O C T R I N E

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H I S B R I E F D E F E N C E o f t h e S a m e .

B. L. S. S.

T O T H E

REVEREND DR. L A W,

Master of St. PETER'S COLLEGE in CAMBRIDGE,

T H E following S H E E T S,

In Testimony of the Author's Esteem

F O R H I S

CHARACTER and LEARNING,

A R E

With the greatest Deference

INSCRIBED, by

The A U T H O R.

A D V E R T I S E M E N T.

*U*NDER the present brisk Agitation of the Question, concerning the State of the Soul after Death, the Republication of the following Tracts, with the Addition of an Answer to some Brief Notes made on the first of them, will not be thought unreasonable. The Objecter should have received an Answer sooner, if it had not been extremely inconvenient for the Author to have given one in a separate Publication.



R E M A R K S

O N

MR. STEFFE'S LETTER *

CONCERNING THE

STATE of the SOUL after DEATH.

MR. *Steffe* mentions four Texts in Support of his Opinion, that after Death the Soul exists separately from the Body. Two of these are quoted from *Ecclesiastes*, the other two from St. *Paul's* Epistles.

I THINK with the Author, that the sacred Writings can alone decide the Point in Question, it being “ a Doctrine not so much of
“ Reason

* Originally Published in the form of a Letter to the Monthly Reviewers, for *May* 1757.

“ Reason as Revelation.” Notwithstanding, whatever is quoted from the Scriptures of the Old Testament can, I think, prove nothing in relation to this Question; as there is not the least Reason to believe, from the whole Tenour of them, that they contain any Revelation * at all concerning a State of Existence after

* It may be collected upon this Assertion, that, “ As the *Jews* are expressly charged in *Leviticus* with consulting, asking of, or enquiring of, or from the Dead it is apparent, they did, in the Days of *Moses*, believe the Spirit of Man existed after its Departure from the Body.”

The Annotator must certainly have misunderstood my Meaning, and supposed that I denied the *Jews* believed, or had any Notion of a State of Existence after the present. But this I denied not, nor was it at all to my Purpose to do it. What the *Jews* might believe, in the Time of *Moses*, concerning a future State of Existence, or what Notions they might entertain about the Circumstances of such a State, as whether the Soul will exist embodied or unembodied, was nothing to the Question; but whether they had Authority from their own Scriptures, to warrant their Belief of a State of Existence at all after Death; and if they

after the present. This was not the Intention of them. All the Revelations contained therein,

they had, then, Whether it was further revealed to them, that this future Life should commence immediately on the Dissolution of the Body, the Soul existing separately till a general Resurrection, *when* only it is supposed it will be *re-embodied*. If they had no Authority to believe the first; I mean, if their Scriptures contained no express Revelation of a future State, in general, much less had they Authority for believing the Spirit of Man existed after its Departure from the Body in an Intermediate State between Death and the supposed general Resurrection. I denied even the first, *viz.* That they had a future State of Existence, *at all*, revealed to them. I think so still, and that for this Doctrine we are indebted to the Gospel of *Christ* alone. I may be mistaken after all; but what the Annotator hath produced to the contrary, doth not convince me of an Error. The *Jews*, he observes, “ did, in the Days of “ *Moses*, believe the Spirit of Man existed after its Departure from the Body.” And what then?—Does this prove that they had this Notion from *Revelation*?—If *so*, it would follow, that the same was revealed also to the Ancient *Greeks* and *Trojans*. For it is apparent that they did, in the Days of *Priam* and *Agamemnon*, believe the *same*. And as for “ The *Jews* being expressly charged, “ in *Leviticus*, with consulting, asking of, or enquiring “ of,

therein, relate to the State of Men here, to the Dispensations of God towards Men in *this* World; the most distant of which was the Kingdom of the Messiah. This was the future State to which the *Jews* looked, *viz.* That under the Messiah their Kingdom should become an universal and glorious Kingdom. But there is no Promise made to them of a Life after the present. This was to be revealed by *Christ*, who brought Life and Immortality to Light.

So that allowing the Author's Sense and Construction of the Texts he produces from the Old Testament to be just, yet they do not appear to contain a *revealed* Doctrine; but to be expressive only of the Preacher's private
Opinion,

“ of, or from the Dead;” Whatever Notions it may prove they had of the Dead, doth not the very Charge imply that *all* they *believed* concerning them was far from being solidly grounded?

Opinion, of what appeared to him reasonable to suppose, or what was the Result of his own Thoughts and deep Penetration into the Nature of the human Soul. And, therefore, to rest the Question upon such Texts, is to rest it still upon Reason; which he grants to be insufficient here: or rather, indeed, to rest it upon the bare Authority of a Philosopher.

BUT if the Author should insist upon it, that the Preacher was an inspired Writer, whose Sentiments are to be looked upon as divine, and every Thing he delivers as the infallible Dictate of the Spirit of God, let us examine the Construction he puts upon the Texts, the first of which is, Eccl. iii. 21. *Who knoweth the Spirit of a Man that goeth upwards, and the Spirit of a Beast that goeth downward to the Earth?*

INSTEAD of this Translation, he offers another, as both more exact, and more literal,

‘ Who knoweth the Spirit of the Children
 ‘ of Men ascending upward, and the Spirit
 ‘ of a Beast descending under the Earth?’

This Translation (if we could admit it) would just suit the Author's Opinion. But it is evidently less exact, as well as less literal, than the other. He translates, indeed, the Word בני (*Children*) which is wholly omitted by our Translators. As this, however, affects not the Sense of the Place, it is no way material. But he renders מְאָרָם (*Men*) which literally is *Man* *. *Ascending upwards* is

* “בני המְאָרָם (says the Annotator) is rightly rendered, “*the Sons or Children of Men.*” But might it not be as rightly, at least, rendered, the *Sons or Children of Man*?—If it may, (and I think the Annotator himself will not deny it) then to what purpose was the Observation made? — The point was not, whether Mr. Steffe, was right in rendering it *Sons of Men*, which, in meaning, is much the same with, *Sons of Man*; but whether מְאָרָם was, in point of Construction, more literally rendered, of *Men*, than of *Man*. The Spirit of a *Man*, the Spirit of the *Sons of Men*, or the Spirit of the sons of *Man*, are all equally well rendered, as to the Sense; but

is not more literal, or more exact, than *that goeth upward*. *Descending under the Earth* is most of all unexact and illiteral. For לַמַּטָּה comes from the Verb נָטָה which signifies not, *to go, or be under*, but only *to incline towards any thing*; so that, the proper rendering of its Derivative לַמַּטָּה is *downwards*; besides, ל prefixed to the Word אֲרֶץ determines the Sense to be so. For what Nonsense would it make to render לַמַּטָּה, *under*, while אֲרֶץ signifies, *to the Earth*, i. e. *descendeth under to the Earth*!

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but Mr. Steffe had proposed the second of these as *more literal* than the first, which is the Translation in the Bible. Now it was in regard to the Word מֵאֲדָמָה only that I remarked he had not given a more exact and *literal* Version. And how much depends upon the rendering this Word in the *singular* or *plural* Number must be obvious to every one that understands the State of the Question, and, consequently, how material it was I should remark upon his rendering it in the *plural* Number.

BUT, if this be the proper Construction of the original Words, it may be asked, Where is the Sense * of the Assertion, That a Man's Spirit goeth upwards, and that of a Beast downward towards the Earth?—The Truth is, there is no Sense in such an Assertion; and our Author therefore stretches the Words to a quite different one; namely, that the Spirit of a Beast descends not *towards*, but *into*, or *under* the Earth, i. e. with the Body which moulders into Dust. Against which

Sense

* “ The Sense is, (according to the Annotator) that
 “ the Spirit of Man ascendeth to God who gave it, but
 “ the Spirit of the Brute, descendeth to the Earth with
 “ his Body, and they perish together.” But, if this be meant, by the Spirit of a Beast going downward towards the Earth, *viz.* That it descendeth to the Earth with his Body, and they perish together, What occasion was there for Mr. *Steffe* to alter the Translation in our Bibles and to render *לְמַטְלָא* not, *downwards*, *towards* or *to*, but, *under* the Earth?—It is plain that he thought the former could hardly express such a Sense as he and the Annotator would put upon this Passage.

Sense of the Words I shall but offer one Thing more in regard to the Signification of the Original, before I lay down what I conceive to be the true Meaning of the Text. And this is, that if it was the Intention of the Preacher to represent the Spirit of a Beast descending along with the Body into the Earth, he would not have used the Word ארץ, but אדמה, which is more synonymous with עפר than ארץ, signifying primarily *Earth*, in Opposition to other Substances ; whereas ארץ properly signifies either the whole Earth, as distinguished from the Heavens and the Sea, or a Tract of Land.

I WOULD offer this, then, as the most literal Construction of the Text, viz. *Who knoweth the Spirit of the Sons of Man, who goeth upwards* (walketh upright, or who is of an erect Posture) *and the Spirit of a Beast that*
goeth

goeth downward towards the Earth? (moveth or inclineth towards the Earth)*. The only

• THE Annotator has observed upon this Construction, that “I cannot produce a single Passage where רוּחַ is “put in Construction with *the Sons of Man* ;” And adds very bluntly, “There can be no doubt of its belonging “to the Word *Spirit*.” Now, for the first, What can the Annotator mean by saying, that I “cannot produce “a single Passage where רוּחַ is put in Construction with “the *Sons of Man*”?—Have I put it in Construction with *the Sons of Man*?—If I have not, what need to challenge me to justify a Construction which was never made?—It is very obvious that I put רוּחַ in Construction with the Word *Man*, and not with the Words, *the Sons of Man*. Nay, I mention in the very next Sentence the Objection that might be made to constructing it with, *Man*, and endeavour to obviate it; and yet the Annotator seems to understand me as putting it in Construction with, *the Sons of Man*. Or, if he mean, that “I cannot produce “a single Passage where רוּחַ is put in Construction with, *Man*,” it is nothing to the Purpose, so long as many Instances may be produced of its being put in Construction with a Word of the masculine Gender. As the Grammarians themselves allow that רוּחַ and רוּחַ are used promiscuously one for another, or since (the Difference
be-

only Objection to this Construction is, that I make the Word *goeth* refer to Man, whereas the Pronoun *היא* seems to determine it to relate to *רוח* (Spirit) since this Pronoun is reckoned by the Grammarians to be of the feminine Gender. But this, which hath led our Author to understand the Text, as he does, appears to be an Objection of little or no Moment, when we consider the Grammarians themselves, though they call *הוא* of the Masculine, and *היא* of the feminine Gender, yet own, that they are used promiscuously one for the other; many Instances of which might be produced. This I take to be the literal Construction of the Words.

BUT

between *ו* and *י* being so small they may have been by Accident easily changed one for the other, the Annotator was something too positive in saying, "There can be no Doubt of its belonging to the Word, *Spirit*."

BUT, with regard to their Meaning as they stand in Connection with what precedes and follows them, I apprehend they should be rendered thus: *Who knoweth the Spirit of a Man FROM the Spirit of a Beast?*

AT the 18th Verse it is said, concerning the Estate of the Sons of Men, that they themselves are Beasts, or as the Beasts. At the 19th Verse the Reason is given, *For that which befalleth the Sons of Man befalleth Beasts, even one thing befalleth them; what is that?—* Why, that they die alike, and are no more, having all one and the same Spirit; *as the one dieth, so dieth the other; yea, they have all one Breath,* (or rather *Spirit*, the same Word which occurs in our Text, and is translated *Spirit*) *so that a Man hath no Pre-eminence above a Beast; for all is Vanity.* The Preacher continues, in the 20th Verse, *All go unto one Place*

Place, all are of the Dust, and all turn to Dust again. Then follows the Text we are considering, as a Conclusion from the above Reflections: *Who knoweth* (who can distinguish, or what is the Difference, then, betwixt) *the Spirit of Man, who is formed upright, and the Spirit of a Beast, which inclineth its Body to the Earth? Wherefore I perceive, that there is nothing better than that a Man should rejoice in his own Works, for that is his Portion*; an odd Kind of an Inference * for the Preacher to draw from so grave a Doctrine, as our Author supposes the preceding Verse to contain.

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BUT

* “ True, (says the Annotator) if this were the Sense
“ of the Original; which may be thus translated,
“ viz. I saw therefore, That there was nothing good
“ from which a Man may rejoice in his own Works; be-
“ cause such is his Part or Condition; for who shall bring
“ him that he may see that which shall be after him.”
Which of these Translations is to be preferred, or how
much the Annotator has misread the Preacher’s Inference
from Mr. *Sayfe’s* Doctrine, let the intelligent and learned
Reader decide.

BUT, as I am not so solicitous to fix the precise Meaning of the Preacher, as to shew how little this Text is to be depended upon, in support of the Doctrine of a separate State of Existence of the Soul after Death, I shall not stay to vindicate the Paraphrase I have given, and shew its Consistency with the general Tenour of this Book of *Ecclesiastes*, but proceed to demonstrate by a yet different View of the Matter, the great Uncertainty, at least, our Author goes upon in vindicating his Doctrine from this Text. For this Purpose let us even suppose, that the Author's Translation is according to the literal Sense of the Text, that לְתַּחַת relates to אֶרֶץ , that לְתַּחַת signifies *under*, and that לְאֶרֶץ signifies *into the Earth*, and is as properly used as אֶרֶץ ; in short, that his Translation may be admitted according to all the Rules of Grammar and Syntax, yet, it is still dubious whether

ther he has hit upon the Sense of the Words. For they are capable of being interpreted in a quite different Sense, viz. *Who knoweth that the Spirit of Man ascendeth upwards, and that the Spirit of a Beast descendeth under the Earth?* This Translation is no less consistent with Grammar and Syntax than the Author's; so that, supposing the Sense he puts upon the Words *may* be the true Sense, yet their being equally capable of another and quite contrary Sense, destroys the Validity of the Argument he has founded upon them.

LET us now see how the Author supports his Doctrine from the other Text, Eccl. xii. 7. *Then shall the Dust return to the Earth, as it was; and the Spirit shall return to God who gave it.*

OUR Author very justly maintains, that the Preacher can never intend here two different Times, the one when the Body turns to Dust, and the other when the Resurrection of the Dead shall be. The Time for the Return of the Body to the Dust, and the Spirit to God who gave it is the same; and any Objections to the Soul's separate Existence from the Body, founded only upon interpreting this Text, as referring to the Time of the Resurrection, as well as to the Dissolution of the Body, are altogether weak and frivolous.

BUT the Refutation of such like Objections is not sufficient to establish the Truth of his Doctrine. Notwithstanding his obviating that Difficulty, which seems to be the only one with him, the Text appears still wholly against him.

IF we consider what is alluded to in the Expression the Preacher makes use of, we shall be led to construe the Words in a very different Sense from that of the Author; who supposeth, that the Return of the Spirit to God means, that it shall exist a separate conscious Being, in the Presence of God. Now when it is said, *the Dust shall return to the Earth as it was*, this plainly alludes to the Formation of the Body; and when it is said, *And the Spirit shall return to God that gave it*, the Preacher as plainly alludes to God's forming Man a living Soul, by breathing into him the Breath of Life. What is it then that God gave Man?--Why, this Breath, *רוח*, the same Word which is translated in our Text, *Spirit*. As at Death the Earth receives her Dust again, so is God represented as taking again that Breath of *Life* which

which he breathed into Man. This is the obvious Sense of the Words, and it is forced and unnatural to suppose the other; not to insist upon another Consideration, which opposes the Author's Sense of the Words, *viz.* The Preacher is speaking here of Mankind in general, of the wicked as well as the righteous; and can we imagine, that he would assert this of the former, that their Spirits return after Death to God?

I SHALL close this Remark with observing, That the Author seems to be led into the Sense he gives of this Text by a greater Attention to the Translation of it in the Bible, than to the Original itself. Thus he insists much upon the Word *then*, in order to get clear of the above-mentioned Objection, concerning the Time referred to; which Objection is, indeed, frivolous in itself, and easily

easily obviated; but not merely, if at all, by the Consideration of the Word *then*, which is only one among many others that would have been, at least, equally agreeable to the original Word י.

AGAIN, we have translated the Word יושב, *then SHALL return*; as if the Preacher intended to inform us of some important Truth, or Event; it looks like a positive and peremptory Declaration, that the Soul *shall* certainly, after the Dissolution of the Body, return to God; which manner of Speaking has occasioned the Author to lay more Stress upon this Text in Confirmation of his Doctrine, than he would have done, had he attended more to the Original. For י does not necessarily signify *then*, no more than יושב does, *shall return*. The most natural rendering

rendering of these Words, and which best Suits the Context, is, *or the Dust return, &c.*

THUS have we considered what the Author has produced from the Old Testament in favour of his Opinion, and upon the most candid Review of his Arguments, I cannot but judge them very insufficient; the Texts themselves which he insists upon having no relation to a State of Existence after Death, whether separate from the Body, or otherwise.

THE Texts he produces from the New Testament are much more to the Purpose, as we can have no Doubt of their referring to a future Existence. The Author, however, seems not to lay greater Stress upon them, nor does he consider them more particularly than the others.

WITH

WITH regard to the first of these (*Phil. i. 23.*) he does but just argue from the literal rendering of the Word *αναλυσαι*, which we have translated, *to depart*. He observes it signifies, *to be unloosed from the Body, disjointed, disconnected*, which is an improper way of speaking, upon the Supposition that the Soul sleeps with the Body in the Grave. It is sufficient to object to this (what the Author conjectures would be objected) that the Word is too general to determine the Matter. He therefore waves any farther Consideration of this Text, and produces another, *viz. 2 Cor. v. 8.* the Language of which he thinks is more express and determinate; *We are confident, I say, willing rather to be absent from the Body, εκδημῶσαι ἐκ τοῦ σώματος, and to be present with the Lord.*

M m

AND

AND here I will freely own, that the Expression (considered apart, and independent of the Context and general Doctrine of the Apostle elsewhere) is very much in favour of the Author's Opinion. *Εκδημινασαι εκ της σαρκατος* can signify nothing else, without forcing the Construction, than to be absent from, or to quit the Body, and not merely to quit the troubles of Life ; And, *to be present with the Lord*, immediately following such an Expression, would lead one (without attending to any thing farther than the Text itself) to imagine, that the Apostle desired his Soul might quit his Body, and remove immediately to Christ, and be with him, while his Body remained in the Dust.

BUT

BUT let us consider the Context, and we shall find a very different Sense result from the whole.

AT the first Verse of this Chapter the Apostle says, *That if our earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens.* And, at the second Verse, *For in this we groan earnestly, desiring to be cloathed upon with our House which is from Heaven.* Now this is undoubtedly that heavenly Body for which we are to exchange this earthly; the same glorified, incorruptible Body which he speaks of in another Place, relating to the Resurrection of the Dead. And, that this is the House into which the Apostle desires to remove, or the glorified Body which, after

Death, he desires to be cloathed with, and not to exist a mere separate Spirit, is plain from the fourth Verse, *For we that are in this Tabernacle do groan, being burdened, not,* says he, *for that we would be uncloathed, but cloathed upon, &c.* He goes on,

VERSE 5. *Now he that has wrought us for the self-same thing, is God, who also hath given unto us the Earnest of the Spirit.* What was this the Earnest of?—Why, that as God had raised Christ from the Dead, he would also raise them (the Apostles) from the Dead. And now observe the Reason he gives for his being bold, undaunted, or confident, *viz.*

VERSE 6. *Therefore we (the Apostles) are always confident; namely, through Hope*
of

of the Building of God, the glorified Body he mentioned above.

VERSE 8: *We are confident, I say, and willing rather to be absent from the Body, (from this gross and burthenfome Body) and to be present with the Lord (in our glorified Body at his Appearance): That he refers to his being present with Christ, not before, but after the Resurrection, the two following Verses, as well as the preceding ones already mentioned, evidently shew.*

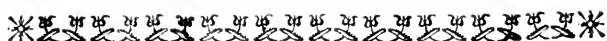
VERSE 9. *Wherefore we labour, that whether present or absent, we may be accepted of him.*

VERSE 10. *For we must all appear before the Judgment Seat of Christ, that every one may receive the Things done in the Body, &c. For this it is he labours, viz. That he may be accepted*

cepted of Christ at the last Day; And for *this* it is he had rather be absent from the Body, *viz.* That he may receive the Things he has done in the Body, and be for ever with the Lord.

THESE Texts then are far from proving our Author's Doctrine, how strong soever they may appear to the first Sight, and considered without reference to the Context.

IN fine, the Author considers his Subject somewhat too superficially, and concludes too hastily from the Texts he produces. However, he deserves the Attention of the Public, on account of his Method and Perspicuity. If he is not every where demonstrative, he is, at least, always intelligible; and appears to be a sincere Enquirer after Truth.



R E M A R K S

U P O N

MR. S T E F F E'S BRIEF DEFENCE

O F T H E

First of the Five L E T T E R S

O N T H E

I N T E R M E D I A T E S T A T E.







R E M A R K S*

U P O N

MR. S T E F F E's Brief Defence

O F T H E

First of the Five L E T T E R S

O N T H E

I N T E R M E D I A T E S T A T E.

ONE great Cause of the slow Progress of religious Truth, next to the Want of a sincere Love for it, seems to be a certain *Impatience* in conducting our Enquiries concerning it. The Defenders of Christianity in the first Centuries are remarkably deficient

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in this respect; and though our modern Divines are not equally blameable, they are nevertheless greatly so. 'Tis this which has led them to frame many uncertain Hypotheses, and to indulge many wild Conjectures of Things which are discoverable by *Revelation alone*, and not to be well understood without a diligent and close Attention to the Scriptures.

THE same *Impatience*, as it impedes their own Knowledge, so it frequently renders them less accurate and less perspicuous in communicating Knowledge to others. They are apt to crowd in their Arguments too thick, and produce Passages of Scripture in such Profusion as tends rather to confuse than convince the Reader. Those Enquiries which proceed upon the simplest Plan are likely to be most effectual for the Advance-
ment

ment of Truth; since, though Error may happen to be the Result, yet the Error being by this means conspicuous, becomes itself a Guide to Truth.

THERE was this Simplicity of Design, I must own, in the first of Mr. *Steffe's* Five Letters; which to me was no small Recommendation of it, and an Inducement to make those Remarks, which I should have been discouraged from attempting, had his Performance been more extensive in its Plan, or more wanting in Perspicuity.

HE there proposed to prove the Doctrine of the Soul's separate State of Existence after Death, from four Texts of Scripture. In the Monthly Review for *May* 1757, I undertook to shew the Insufficiency of the Texts themselves, and of what was advanced
from

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from them to prove such a Doctrine. I now propose to consider what he has lately advanced in a Letter to *Lucilius*, entitled, *A Brief Defence of the First of the Five Letters on the Intermediate State, &c.* that is, so far as it respects my Remarks. One only of the four Texts will come under our Consideration ; since, notwithstanding Mr. *Steffe's* Acknowledgment of my ‘ Remarks ‘ deserving Notice, being, for the most Part, ‘ written with Fairness and Candour, as well ‘ as with the Appearance of Learning and ‘ Argument,’ he has hardly made a Reply to, so far from attempting to refute, what has been said upon the *other Three*.

THE Passage in Dispute is, *Eccl. iii. 21.*
Who knoweth the Spirit of Man that goeth upward, and the Spirit of a Beast that goeth downward to the Earth? Mr. *Steffe*
had

had proposed another Translation, both as more exact, and more literal, viz. ‘ Who
‘ knoweth the Spirit of *the Children of Men*
‘ *ascending* upward, and the Spirit of a
‘ *Beast ascending under the Earth?*’ Which,
it was asserted, is less exact, and less literal
than the other; **בְּנֵי הָאָדָם** which he renders,
Men, being literally, *Man*; and, *ascending*
upward, not more exact, or more literal
than, *that goeth upward*. He now, how-
ever, chuses *thus* to wave any Defence of
these two Alterations, ‘ Whether **בְּנֵי הָאָדָם**
‘ should be rendered *Children of Men*, or—
‘ of *Man*; and **הָעֹלָה לְמַעְלָה** *going upwards*,
‘ or *ascending upwards*, as it is a Matter of
‘ no Consequence, I shall not trouble my-
‘ self to enquire.’

UPON which I shall only observe, that
Mr. *Steffe* should not have dropt this, as a
Matter

Matter of *no Consequence*, because he himself proposed these Alterations, as such; and, indeed, could he have shewn that his rendering the Word האדם *of Men*, was more exact and literal than rendering it, *of Man*, in the singular Number, he had effectually removed this main Objection to his Sense of the Text; *viz.* That the erect Posture of the Body might only be signified by the Expression, *that goeth upwards*. But to come to those Alterations which Mr. *Steffe* undertakes to defend.

למטה לארץ *under the Earth*: This, I asserted, was most of all unexact and unliteral, and the Reason I gave, was the primary Signification of נטה *to incline towards*, and the Preposition ל's being prefixed to ארץ the literal Construction of which is *to the Earth*. To this Mr. *Steffe* answers, ' That
' the

‘ the first of these Words can be rendered by
‘ nothing else than *beneath*, or *under*, in the fol-
‘ lowing Passage, *Deut.* xxviii. 13. *And the*
Lord thy God shall make thee the Head, and
not the Tail, and thou shalt---not be beneath,
למטה, וטוואלף, lxx.

BUT now, supposing the Instance good,
and that למטה does in *this* Passage signify
under, does it follow that it is more literally,
or more properly rendered so, than by its
primary Meaning in *every* Passage of Scripture?
--Because in *Deut.* xxviii. 13. it may be ren-
dered *under*, which is not its primary Sense,
must it therefore in *Eccl.* iii. 21. be rendered
so, and not *towards*, which is its primary
Sense?--Mr. *Steffe* had proposed *his* Transla-
tion of it, as more literal and more exact
than *that* in the Bible. It was denied to be
so. To have made, therefore, a valid De-

fence of his Translation, he should have shewn, that it was more *literal* and more *exact*; instead of which his whole Defence is, that מִתַּחַת sometimes, viz. in *Deut.* signifies, *under*.

BUT Mr. *Steffe* has been extremely unhappy in his Instance; מִתַּחַת in this Passage no more signifying *under*, than in that of *Ecclesiastes*. *Downwards* is its proper rendering. There is no necessity of varying from its primary Acceptation. *And the Lord shall make thee the Head, and not the Tail; and thou shalt be, מִתַּחַת, above or upwards, (as the Head is;) and thou shalt not be מִתַּחַת. How is that?—Why, below or downwards, (as the Tail is). I know not of another Instance in all the Bible, which is less to his Purpose than this; at the same time that the quoting such a Text plainly shews,*

shews, that he was guided entirely by the English and not the Original, the Word *beneath*, sounding so synonymous with his, *under*.

AND now let us examine Mr. *Steffe's* Defence, in relation to אֶרֶץ. Here ׀ is prefixed to the Word אֶרֶץ. Its literal Construction therefore, it was said, is, *to the Earth*, which connects properly enough with לַמָּטָה, *downwards*, but very improperly, or rather, not at all with it rendered, *under*; *under to the Earth*, making Nonsense.

To this Mr. *Steffe* answers much in the same Manner as above, *viz.* That ׀ is sometimes used for the *Emphatic* ׀ or as a mere *Expletive*, and produceth a Text to shew it, *Ex. xx. 4.* Here, therefore, let it be observed as above, that supposing his *Instance*

good, yet it would not be sufficient to make his *Defence* good. But to try the Instance itself. ‘*Thou shalt not make to thee any Likeness of any Thing—that is in the Water under the Earth, מַתְחַת לָאָרֶץ ---* I confess I know not how these two last Words can be rendered properly, without considering the ל as a mere Expletive or Emphatic.’

Now, I confess, there appears to me not the least Necessity for considering ל as a mere *Expletive* or *Emphatic*, though there may be no occasion to render it, *to*. For by the Expression *בְּמִים מַתְחַת לָאָרֶץ*, is not meant those Waters which are subterraneous or *under* Ground, but the Waters which are *upon* the Earth; And, whereas they are said to be *מַתְחַת*, this does not signify, that they are actually *under* this Earth, (which would be Nonsense) but only that they are *below*,

or towards the Parts *below*, in Opposition to the *Heavens* which are said to be *above*, or towards the Parts *above*. In the same Manner the *Earth* is said to be *below*, in Opposition to the *Heavens above*; the very same Word is made Use of to express this its Situation, and occurs in this same Verse, one View of which will render any further Illustration of this Point unnecessary. *Thou shalt not make unto thee any graven Image, or any Likeness of any Thing that is in Heaven* above *למעלה*, (literally, *from above*, or from the Parts above) *or that is in the Earth* beneath *למטה*, (literally, *from beneath*, from the Parts below) *or that is in the Waters* *למטה* *beneath*, (that is, which Waters are beneath or below the Heavens) *לעל* *upon* the Earth.

THIS

THIS is the literal rendering of *ב*, and indeed makes the best Sense. For is it not more proper and more intelligible to speak of the Waters as being *upon* the Earth than *under* it?--Do we say, that the Ocean, and the Rivers, and the Pools are *under* the Earth?--We always speak of them as being (which they really are) *על פני* *on the Face of the Earth*. So that there is no need to consider *ב* as an *Expletive*, or any other than a *Preposition*. Here again how obvious is it, that Mr. *Steffe* has been guided by the Authority of our *English* Translators, instead of attending to the *Original*! For had they expressed themselves thus, *viz.* 'That is in the Waters *below*, *on* the 'Earth,' he would not have thought of quoting this Text in his Defence.

I OBSERVED

I OBSERVED farther, that, if it was the Intention of the Preacher, in this Place, to represent the Spirit of a Beast descending along with the Body into the Earth, אֲדָמָה would have been more expressive of his Meaning than אֶרֶץ, as this latter is not so properly used to signify *Earth* or *Mould*, (that is, the Principle into which the Body is resolved after Death) as *the Earth* itself, that is, the whole *Globe*, or a *Tract* of Land.

IN answer to this, Mr. *Steffe* would show from one Passage of Scripture, that אֶרֶץ does *sometimes* signify the *Soil* or *Mould* of the Earth; a Defence of the same kind with the two abovementioned. For admitting that it *may* be used in this Sense, and that the Text he quotes, is a sufficient Instance, yet what doth it prove?--Not, that אֶרֶץ is synonymous with

with עפר or ארמה, or that it so properly signifies the *Principle* into which the Body is resolved after Death, (which he should have shewn, to make his Defence good) but only, that it is *sometimes* used in a Sense that is not its primary and proper One.

BUT here too, the Instance itself fails,
 2 Kings ii. 19.—*the Situation of this City is pleasant, but the Water is naught and the Ground וְהָאֲרֶץ barren. אֶרֶץ* in this Passage plainly signifies, the *whole Tract* of Land near the City, the *Country* itself, and not merely, the *Soil* or *Mould*. The Idea, that would here be conveyed by the Men of the City to *Elisba*, is, not so much the *Nature* or *Quality* of the Soil, as the barren *Appearance* of the Country around, in which Case אֶרֶץ is more properly used than ארמה would have been;
And the Men of the City said unto Elisba,
behold,

behold, we pray thee; the Situation of this City is pleasant, as my Lord seeth; but הארץ the Land, (the Country around,) as thou seest, is barren.

ONCE more then I must remark, (let not Mr. *Steffe* think it Want of Candour) that he has been guided here more by the Sound of the *English* Translation, than by that ‘ true ‘ Taste and Spirit of Criticism,’ with which he would be criticised upon. No doubt, the Expression, the *Ground is barren*, appears much in his favour, and as if it was the Intention of the Writer to denote by it the Quality of the Soil, viz. its *Barrenness*, in which Case ארץ would be used here for אדמה the *Ground* or *Soil*. But then, this is all that appears in his favour; for the Word translated *barren* is משכלת, whose root is שכל, which does not properly signify, to be *barren*, but, to be *deprived* of, *Orbatus*
P p *fruit*;

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fruit; And, therefore, its Derivative משכלה is
 not so properly and literally rendered *barren*,
 or *unfruitful*, as, *bare* or *waste*. Which latter
 Epithets apply well to ארץ taken in its primary
 Sense, for a whole *Tract* of Land, but not at
 all, if taken in Mr. *Steffe's* Sense, for the *Soil*
 or *Mould* of the Earth. הארץ משכלה but the
Land (or Country) is waste. This is literal,
 and makes good Sense. The *Ground* (meaning
 the *Soil* or *Mould*) is waste. This is unliteral,
 and makes Nonsense.

Mr *Steffe*, therefore, were it only to shew
 that ארץ is *ever* taken in his Sense, should
 have produced a more plausible Instance. And
 such a one I will now point out to him. It is
 in *Ecc. xii. 17. Then shall the I ust return*
to the Earth as it was; one of the Texts
 themselves which he had produced in support
 of his Doctrine, and the Insufficiency of which
 has

has been considered. In this Passage the Preacher is speaking of the Return of the Body after Death to the Earth; and yet the Word ארץ is made use of, and not ארמה. I know not of another Text that appears, at first Sight, so much in favour of Mr. Steffe, and cannot but wonder at his Oversight, or at his Judgment in chusing to produce another. So strong and, at the same time, so very obvious an Objection to my Distinction betwixt ארץ and ארמה did this seem to a very acute Hebraist * and learned Divine in the Establishment, (with whose Correspondence on the Occasion I have been honoured, and again beg Leave to express my Sensibility to the Favour and my Desire of its Continuance) that he thought it impossible to be considered in any other Light than as an

P p 2 Exception.

* Who has lately favoured the Public with a new and elaborate Translation of the three first Chapters of *Genesis*.

Exception. I shall not here, however, stay to obviate the Difficulty as it has not been urged by the Person, with whom alone I have to do at present.

To pass then to the only Word remaining to be considered, relative to Mr. *Steffe's Brief Defence*, viz. **היא**. This Pronoun, in my Remarks on his former Performance, I had connected with **האדם**; and because it is generally reckoned by Grammarians to be of the feminine Gender, and consequently this might be objected to me, I offered something to obviate any such Objection. This, however, is not his Objection. What he urges is, something more smart and witty. It might have favoured of Pedantry, to have attempted to confute a Person by grammatical Skill. Much genteeler, surely, this that follows; ‘ Others connect **היא** with
בני האדם

‘ בְּנֵי הָאָדָם and therefore seem to place Man’s
‘ Pre-eminence, neither in his *Life* nor his
‘ *Death*, but wholly in the *erect* Posture of
‘ his Body. *Who knoweth the Spirit of Man,*
‘ *which Man goeth upward*, i. e. upright,
‘ while the Beast is *prone* to the Earth. But
‘ this, if it be really *Solomon’s* Definition of
‘ Man, seems neither better nor truer than
‘ the *implume bipes* of *Plato*, which there-
‘ fore *Diogenes* would equally have confuted
‘ with his Dunghill Cock; who with *Dry-*
‘ *den’s Chanticleer* might have said,

“ I with Pleasure see

“ Man strutting on two Legs and apeing me.” ‡

UPON

‡ Mr. *Steffe* is extremely welcome to this Piece of Wit, because it is perfectly *innocent*, and may, though not very seasonable on a Subject of this Nature, please some sort of Readers. But will the R. R. Author of *the Divine Legation of Moses* be thought to have exercised this same Talent

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UPON which I shall only remark, that *Solomon* or any Writer might mention the upright

of Wit, either, in a Manner worthy of himself, or, indeed, with *Innocence*? It can, surely, be deemed but a vulgar Pleasure his Lordship seems to take, in calling the Controversers of the Doctrine of an intermediate State by the Name of *Dreamers, Sleepers, Middle-Men, &c.* Such Language is more worthy of that inferior and popular Class of Writers, (to which indeed it has hitherto been chiefly confined) than that Eminence, which the Bishop of *Gloucester* holds in the learned World. These Gentlemen too, with whom his Lordship makes so merry and so free, have been too long dinn'd with such sort of Names to have their *Sleep* broken by a Repetition of the rude Noise. Nor can the R. R. Author be thought to have acquitted himself with more *Decency* and *Propriety of Character*, in making a very serious Expression from a Sacred Writer serve the Purpose of a witty Sarcastm. “*St. Jude's filthy Dreamers only defiled the Flesh. These defile the Spirit.*” But, though we cannot suppose that *St. Jude* and the *Bishop* are equally serious, yet it is not so clear, that his Lordship, in bringing this Charge of *Spiritual Defilement* against the *Dreamers*, is altogether *in Jest*. Certain it is, that, however unwilling his Lordship might be to suppress so jocular a Sentiment

right Posture of Man, without intending it either as a Definition of Man or a Mark of his Pre-eminence.

HAVING

timent, he is willing we should consider the Doctrine in a serious Light, as of a dangerous and *defiling* Nature. For the Learned Author of, *Considerations on the Theory of Religion*, is represented as a Reviver of the *Sadducean* Opinion, of the *Extinction of the Soul* on Death, his valuable Quotations from Scripture *scornfully* termed, “ A “ Number of WONDERFUL Things.” and this Scrap of Scripture, *there be gods many*, judged by the R. R. Author to be a stronger Text against the *Unity* of the Godhead, than any this learned Writer has produced for *his Opinion*. The late worthy Dr. *Taylor* of *Norwich* is called “ Another of these Sleepers,” and a very sensible Quotation from him has the following *decent* Reflection passed upon it. “ This is the old exploded *Trash* of *Coward*, *Toland* “ and *Collins*.” And yet, I dare say, his Lordship will think this Writer as honourably class'd, in point of Authorship, with *Coward*, *Toland* and *Collins*, as the Bishop of *Gloucester* would be, should some one, illnaturally pleasant, and availing himself of his Lordship's *decent* Expression, class *his* Performance on this Subject, with the old, popular—*Trash*—of *Goddard*, *Steffe* and *Flaming*.

HAVING thus considered all that Mr. *Steffe* has offered in Defence of the Sense he had put upon this Text in *Eccl.* iii. 21. that is, so far as concerned the Remarks made upon the First of his Five Letters on the *Intermediate State*; it will now be most proper to conclude the Whole, with observing how very defective this *Brief Defence* is, in the Plan itself, on which it proceeds, and comparing it with such a one as *ought* to have been attempted.

THIS Text, then, was brought to prove the Doctrine of an *Intermediate State*. For this Purpose, the following was asserted to be the true Import of the Original, *viz.* *Who knoweth the Spirit of the Children of Men, which (Spirit) ascendeth upwards? and the Spirit*
of

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of the Beast, which (Spirit) descendeth under the Earth?

Now, if this be the true Import of the Text in the Original, and *no other* Meaning can, consistently with any just Rules of Interpretation, be affixed to the Words, then it is sufficient to prove the Doctrine contended for. But, if either this be not the true Import of the Words in the Original, or another Meaning can, consistently with just Rules of Interpretation, be affixed to them, then the Text is no certain Proof of the Doctrine. And that they are capable of *another* and very different Meaning, and consequently insufficient to found such a Doctrine upon, is what was urged in Opposition to Mr. *Steffe's* Argument in favour of it.

IN order therefore to make a good and valid Defence it behoved him to shew, that the Text was not capable of a *different* Sense from that which he put upon it. Has this been done in the *Brief Defence* now considered? No. Nay, it has not been so much as attempted. Mr. *Steffe* has contented himself with endeavouring to shew (tho' he is far from having shewn even this) that his Sense *may* be admitted; which was not the Point in question. The Question is, Whether his Sense of the Words can be admitted as the most *literal* and most *exact* Sense, and whether *no other* Meaning can be affixed to them, which doth not include in it the Doctrine of an *Intermediate State*.

I HAVE thought it necessary to present Mr. *Steffe* with this State of the Question,
that

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that he may see with what Reason I may omit taking Notice of any future Defence on this Subject, if it should proceed upon the *same Plan* with this, which I have been considering.

T H E E N D.



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ERRATA.

Page 60, line 20, *for 6 read 5.*

——122,—— 4, *for 5 read 13.*

——160,——17, *for same read fifteenth.*

——187,—— 4, *after Epistle, add to the Corinthians.*

——191,—— 9, *for we read I.*

——202,——14, *for ingenious read ingenuous.*

——290,——16, *for 17 read 7.*

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